



BUILDING FOR  
TO-MORROW

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TEACHER'S MANUAL

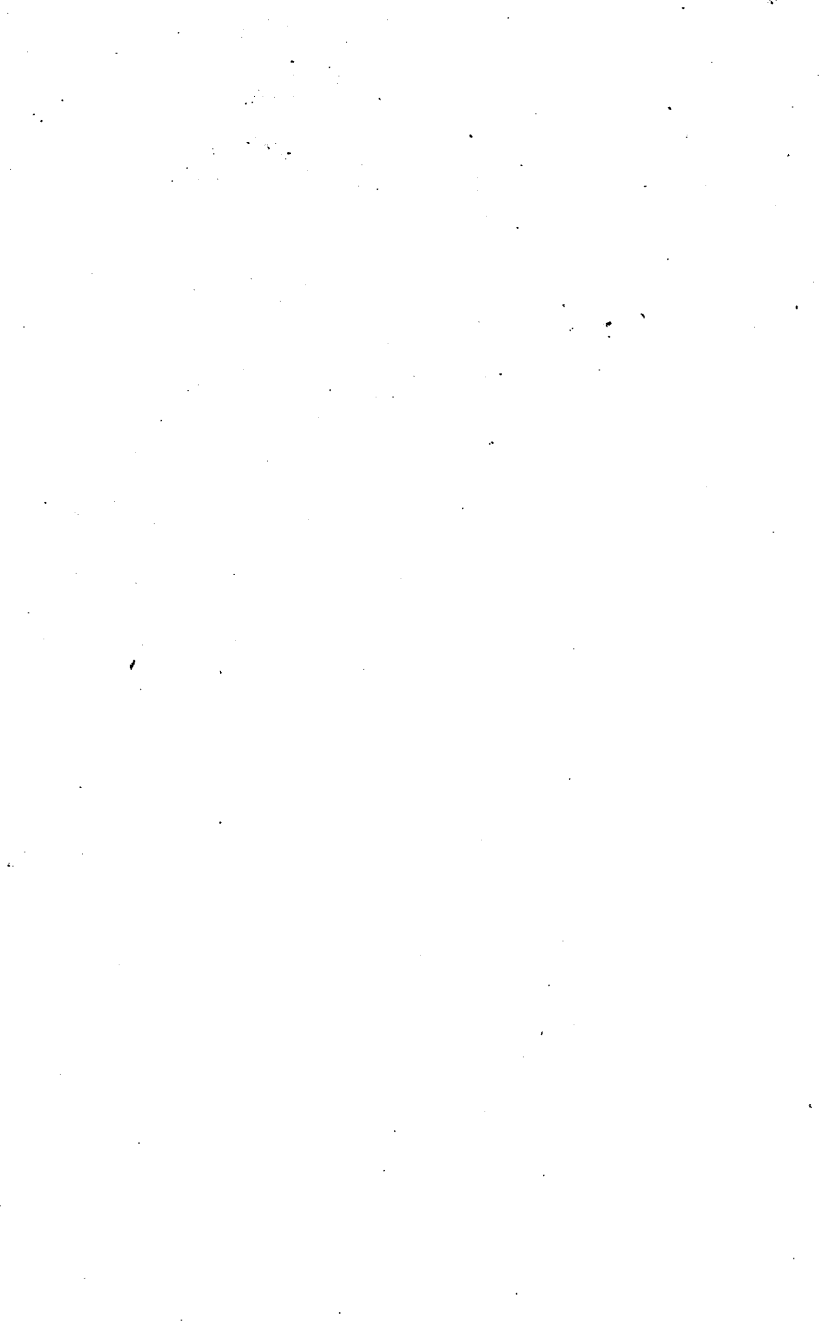
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JEAN GERTRUDE HUTTON

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# BUILDING FOR TO-MORROW

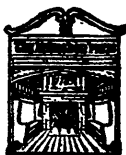
TEACHER'S MANUAL

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By

**JEAN GERTRUDE HUTTON**

Prepared in Co-operation with the International Association of  
Daily Vacation Bible Schools



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THE  
BIBLE  
FOR  
BLIND  
PEOPLE

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## CHAPTER I

### THE RELIGIOUS EDUCATION OF JUNIORS

#### I. OBJECTIVES

FIVE weeks, twenty-five days, a total of sixty or seventy-five hours, may seem a brief time in which to accomplish definite religious education. Yet this is fully as much time as the average church-school pupil spends during an entire year in the Sunday sessions of the school. The continuity of the vacation school, the naturalness of its environment, the possibility of a unified program of work, play, study, and worship, provide for the child a rare opportunity for Christian living and Christian learning. In order to make the most of this opportunity it is desirable that leaders clearly define objectives of the vacation school, stating them in concrete terms as goals whose attainment may with reason be expected.

**Need of Objectives.**—To come to a clear definition of objectives meets at least three needs:

1. *It gives an intelligent basis for the selection and formulation of a curriculum.* To illustrate: vacation schools have now and then been established with the primary object of caring for pupils and giving them a safe place in which to play. Others have made a familiarity with a given portion of the Bible the chief aim. Still others have sought to provide those situations in which children might function as Christians in the group life, purposefully and effectively. Without discussion of the relative merits of these aims it is evident that choice of aim must determine the curriculum.

2. *There must be a clear definition of objectives if there is to be an orderly progression of activities through which the pupil may grow religiously.* Without such understanding it is hardly possible to choose activities that provide an ordered, enriched and controlled experience having meaning and worth to pupils. With no definite objectives experience cannot be directed toward certain outcomes; results must be left to blind choice, and the process of learning and teaching must remain more or less chaotic.

3. *There is need of clearly defined objectives if teachers are to know how and in what direction to guide pupil thinking and conduct so as to secure highest character-building values from*

*the curriculum.* It is comparatively easy to guide activities to gain immediate ends and at the same time overlook the more distant good. Definition of goal has a value in helping teachers to conserve and enrich present experience by looking forward to future results as well as back to past attainments. It gives to workers a dominant purpose which guides them in their efforts to help boys and girls think and act purposefully in the establishment of their own standards of Christian thinking and living. (Read *Purpose in Teaching Religion*, by George Walter Fiske.)

**Stating the objectives.**—Objectives of religious education must be stated for the Junior in terms of Junior living and thinking, and not in terms of adult ideals. The Junior is not a miniature grown-up nor is he to be made into one; he ought not to be expected to function in the democracy of God as a mature Christian to any greater degree than he is expected to function in the commonwealth as a mature citizen. In both phases of his life he may be expected to attain the highest self-realization of which he is capable at his age and stage of development.

The teachings which the Junior receives from day to day must provide him definite help in solving his present and practical problems, problems quite as pressing to him as are adult problems to adults. Nor must it be forgotten that "teachings" includes far more than mere book or factual knowledge; this, indeed, forms a part of the curriculum, but to this are added all those life situations, the questions of daily living and constant adjustment that meet the child at every turn. It is the right and wise solution of these questions that constitutes a major part of the socialization process that little by little transforms the individualist into a functioning group-member.

The Junior must work out guiding principles for a life that is to be lived on a Christian plane. He must set up and accept standards and create ideals for action and thinking. He must make these operative in his own life by carrying them out in actual practice from day to day, as he progressively acquires skill in living.

**Attaining objectives.**—The Junior lives in a world of reality. It is not an ideal world, a world of things as they ought to be, but a world of things as they are, often wrong or warped. The task of religious education would be vastly easier if it were possible to shut the child off from all that is not right and wholly perfect; since this cannot be done, boys and girls must be helped to make right reactions to each situation as it arises, for life situations constitute a large part of

the curriculum material, in spite of any traditional notions regarding factual knowledge. If the truth of this statement is accepted, a first step toward attainment of objectives lies in the selection of the most outstanding situations which are likely to arise in the church vacation school.

**Situations.**—The most immediate situation is the school itself. Why has the child come to it? What has he brought with him? What does he expect to find there? What does he find there? How is he going to react to what he encounters in the school?

Within the school itself are several types of situations, to each of which some reaction is inevitable. A knowledge curriculum has been provided; how must the Junior react to this if he is to get full benefit from it? A daily worship program has been or is to be worked out; how may the Junior enter into its richest meaning? The playground is far more than a place for change and relaxation. It is a field in which the most genuine and vital problems of living are sure to arise; adjustments and solutions will furnish opportunity in abundance for the practice of fundamental principles of noble living.

The work-room will offer another series of situations. Is it to become a means whereby the pupil provides himself with a set of desirable articles of beauty or utility? Or is it to be an instrument through which he solves problems of living that he finds at home, in his community, or in the wider circles he touches through letters or books?

What is to be the pupil's attitude toward the school as a whole? Is he to regard it as belonging to the church, to the teachers, or to a somewhat distant and shadowy board or committee, and hence, quite beyond his control and responsibility? Or is he to think of himself as a participating member of a community enterprise, sharing in the task of promoting the school, responsible to the limit of his ability in its control, and contributing of his thought and effort to make it of the greatest worth to himself and to others connected with it?

Still another set of situations that carry genuine problems is met in the home life of the Junior. His relationships there, his adjustments to parents, brothers and sisters, and helpers within and without the immediate home circle have much to do with the process of his socialization.

The Junior's constantly widening circle of interests has taken him beyond his home, and he is well acquainted, in most cases, with his own neighborhood. Is he here a participating and producing member of the group? As he moves out beyond this circle in thought and imagination, and through reading and

study becomes aware to some degree of world interests, is he beginning to make the response that may well be expected from a growing Junior Christian?

Enough has been said to show that the daily life of the ordinary Junior provides in abundance situations that may be turned to good use in religious education. For further study of situations and their use, reference is made to *The Junior*, by Chave,<sup>1</sup> and *Right Living*, by Neuberg.<sup>2</sup>

**Desirable Junior attitudes.**—Inevitably the Junior responds to the life situations in which he finds himself in a spirit of co-operation or of competition, of selfishness or of generosity, of cheerfulness or of whining. He shows himself trustworthy and helpful or weak and craven. What attitudes ought the Junior to acquire and practice as a growing Christian? What beginnings of other attitudes that are to come to full fruition at a later stage of development ought he to have?

If vacation school leaders were to select four or five attitudes that appear to be most fundamental and to touch life at the greatest number of points; if these attitudes were to be fostered and encouraged through study and discussion, and if pupils were to be given the opportunity to test in actual practice the validity of their conclusions concerning them, is it not altogether probable that measurable progress in Christian living would be the outcome of the teaching?

Undoubtedly, no two persons would entirely agree as to which attitudes are most important, and no choice, however wise or extensive, is likely to suit any single group perfectly. The list here given is thought to be merely suggestive; there should be much flexibility in its use.

I. The growing Christian Junior ought to be co-operative. He should function as a helper at school. He should keep his own desk and locker in proper order, and do his share toward keeping the school yard neat and the school building in good condition. He ought consciously to exert care in the use of such school property as paper, crayons, books, and play equipment, that he may not by careless use or by waste deprive others of that which belongs to them as well as to him. The Junior should do his part in making the school rules and regulations, and should obey these rules himself and help others to

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<sup>1</sup> *The Junior: Life Situations of Children Nine to Eleven Years of Age*, by Ernest J. Chave. A study of the problems of the adjustment of children.

<sup>2</sup> *Right Living*, by Maurice J. Neuberg. Not intended for use in Junior Department, but suggestive as to use of life situations as teaching material.

do so. He ought to share in the class discussions and do what he can to make the class sessions interesting and profitable. He should take his share of responsibility in the various councils and committees of the school and work for the best interests of the group. He should make the best of whatever he finds at school—cramped quarters and insufficient equipment, or fine books and tools, good playground and pictures.

The Junior Christian should take into his home life exactly the same attitudes which he ought to show in school. He should display the same qualities of helpfulness and co-operation to parents and other members of the family as are desirable in school; and he should do this not only on general principles, but also in specific and concrete situations.

In the neighborhood, the Junior's helpfulness will be shown by the way in which he cares for it. He will co-operate with the policeman in preserving order and in observing, and helping his associates to observe, ordinances pertaining to riding wheels on the sidewalk, obstructing passages, breaking down flowers or shrubs, and the like. He will co-operate with the firemen in assuring safety to the neighborhood by the proper disposal of paper and other inflammable wastes, by the observance of city rules governing the kindling of bonfires, and by learning how to turn in fire alarms properly. The Junior will work with the park commissioners in making his neighborhood beautiful through the planting of flowers and shrubs, care of parks and streams, and in the proper disposal of lunch and picnic boxes and discarded newspapers, that these may not become an offense to others.

The Junior Christian will be a helper, or on the way to becoming a helper, to those of other lands through gifts of his own making or purchased with money he has earned or received as a gift. He will learn to understand others, to respect them, and to appreciate what each has done for the good of all. He will come to think of them, not as foreigners and "queer" but as brothers and as co-operators with him.

2. The Junior Christian will be pleasant and cheerful. He will not fret and whimper over small troubles. He will not be quarrelsome. He will do disagreeable tasks without complaining. He will be careful to form the habit of smiling, instead of frowning. He will be thoughtful of the comfort and convenience of others.

3. Out of the Junior's thoughtfulness and respect for others may spring that deeper respect for God and for the things that are God's, the respect that we term reverence. The Junior Christian will know an increasing reverence for God's book,

the Bible; for God's house, and for the things of God's creation. He will grow in a deepening love for God as Father, Friend, coworker, and for Jesus as his great Hero and Example.

4. One outcome of the Junior's reverence for God and what belongs to him may be a growing respect for himself and for his body and mind as the temple of God. The Junior, in the light of such respect, will wish to build a strong body, by right habits of eating, sleeping, working and playing. He will strive to build a clean mind, to shut out wrong thoughts, wrong speech, rude and thoughtless behavior. He will read and think and study.

5. The Junior Christian will be dependable and trustworthy. He will keep promises, even when it is hard to do so. He will tell the truth. He will play fair at games. He will be loyal to home and friends. He will be loyal to the team and to the school. He will dare to do right, and to stand alone against the crowd.

In a word the Junior Christian will be growing like his Master. He will take Jesus for his Pattern, and day by day he will be following him more faithfully and becoming more like him.

In all these attitudes there is nothing that is strained and artificial; they have been proved natural and wholesome by Juniors again and again. If such standards are consciously chosen and deliberately followed until the response grows habitual, definite progress in character-building will be the result.

## 2. KNOWING THE JUNIOR PUPIL

To make effective use of life situations and conduct problems as teaching material, and to build up in this way attitudes desirable in the life of the Junior boy and girl requires on the part of the teacher a thorough understanding of the Junior child. It is not enough to be familiar with the curriculum and its objectives; the living factor, the child himself, must be intelligently studied.

The many excellent texts on child psychology will prove of great value at this point, and will serve as good guides in the interpretation of children and their reactions; but for first-hand material, nothing can take the place of a study of children themselves. The conclusions of the best writers must be checked by direct observation, carried on with sympathy and insight. Even then no teacher can be absolutely certain of freedom from error in making judgments and in drawing conclu-

sions as to what a Junior child is thinking and as to the motives that actuate him.

**Junior characteristics.**—The characteristics that mark the Junior period have been enumerated again and again. One which is never overlooked is the restless activity that marks the age. We are frequently reminded that the Junior must be a doer and not a hearer only, and that we must provide for his expression of religion through acts rather than by words alone. We may go yet further and recognize the fact that most Juniors not only do not, but cannot, express themselves freely in words, on the points about which they are often concerned and thinking deeply.

Part of the Junior's inability to clothe his thoughts in words comes from the narrowness of his experiences, both as to meaning and as to number. He feels his own immaturity; he has traveled the path of life for so short a time, and has come such a limited distance. He is unskilled in the use of word symbols. He is literally dumb regarding many phases of his inner life.

Further, the Junior personality, like many growing things, is exceedingly sensitive. It is easily harmed and there is an instinctive guarding of the inner life from the rough and careless handling of unsympathetic outsiders. Nor has the Junior yet outgrown, if, indeed, he ever does outgrow, the desire for social approval. It is easy, therefore, to see that mere outward and verbal expression may as often serve to hide as to reveal the real boy or girl who employs it. To penetrate to the true self behind it calls for tact, skill, and a deep respect for personality.

**Spontaneous activities.**—One way of understanding children lies in an observation and analysis of their spontaneous activities. When left to their own devices what do Junior boys and girls do? Play in its many forms is one normal and almost universal response. To study the plays and games that are chosen will give the teacher many suggestions and reveal many interests. Relations to other children and to older people and significant likes and dislikes are often shown when children are engaged in play.

It is in play that the Junior shows his social progress. The simple and unorganized games that satisfied him in the Primary age he no longer approves. He desires an organization that is increasingly complex. He attempts team play, and though this is far from perfect, his pride in winning grows less and less individual from this time on.

**Social groupings.**—The shifting and unstable groupings of



the Primary age begin to give way to "gangs" and "sets," clubs and teams. For a time the Junior's loyalty to these groups may take precedence over other responsibilities. Boys and girls will often put an almost incredible amount of effort into the making and furnishing of a shack, a cave or a clubroom for the use of the group.

**Skill and appreciation.**—Kindergarten teachers are aware that the little child uses only the larger muscles, and do not assign tasks that call for fine co-ordination. The Primary child makes a relatively crude article which quite satisfies him. The Junior possesses more skill and a keener appreciation, and at about the middle of the period is likely to have the ability to produce work that meets his own critical sense. Toward the close of the period the irregular rate of bone and muscle growth results in the "awkward age," when for a time lack of co-ordination reduces skill. The teacher should evaluate these phases of development as being exactly what they are, direct or choose activities accordingly, and permit neither pupil nor instructor to be troubled by them.

**Civic and social contacts.**—Of much significance to the teacher are the child's contacts with the world about him. The Junior's interest in the economic order began in his Primary days, but is now expanding and becoming more intelligent. He may ask fewer questions as to the source of food and clothing and the thousand and one material goods he sees around him, but this is partly because he can satisfy his craving for knowledge through his own efforts. He has too a newly developed or developing interest in the civic order about him, and tries to find out the reason for laws and ordinances, and to learn of matters pertaining to the firemen, the policemen, postal service, the street cleaning commission and many other activities.

The Junior is something of a radical and is inclined to set aside as useless many of the social customs and institutions. Yet he is ready to pay a genuine respect to laws—civic, social, or economic—for which he can find a good reason. It is the opportune time, therefore, for building into his thinking the basic principles that lie behind all regulation for social welfare; it is the time to help the child find his place in the social order through regulation as well as by competition. He must be incited to reflective thinking on such matters and helped to make his own judgments. With some guidance and direction he is able to do this well, as his sense of justice is keen, though he has as yet little idea of mercy.

In all of these ways the Junior child shows his mental and moral make-up, his gains and his deficiencies, to the student

who observes him with insight and with sympathy and understanding. Needless to say such observations must be carried on tactfully. The Junior must not realize that he is an object of study, or he will at once stiffen in an attitude of self-consciousness that nullifies every effort to know him.

## CHAPTER II

### THE ORGANIZATION AND ADMINISTRATION OF THE JUNIOR DEPARTMENT

**Purpose and form of organization.**—In the successful functioning of a department, organization is like the cement in a brick wall; it binds all elements into a firm group to the end that each member may perform most effectively his own work; at the same time it separates each from the other sufficiently to prevent friction and extreme individuality. A good organization prevents waste of time and effort and provides for ease and smoothness in administration. Time spent in perfecting it is time well spent, and much of the planning and preparation must of necessity be well done well in advance of the opening session of the department.

Two forms or phases of organization are so distinct one from the other, and yet so essential to the school if pupils are to gain the most from the vacation sessions, that it will make for clearness if each is discussed separately, though it must be again and again emphasized that the *adult organization* and the *pupil organization* ought to fit into one another and function so closely that they become part of one whole. Both are directed toward the main objectives, and neither should exist for itself.

**Adult organization of the department.**—The organization of the teaching force of the department will vary with the size of the school. If the department numbers thirty pupils or less, a teaching principal who makes use of the musical, handcraft, or play leadership abilities of older pupils, may be the only adult in the department, though this would not be ideal. It is, however, all that is possible in some circumstances, and many such leaders have done excellent work.

It is advisable to have at least one teacher for every twenty pupils, and classes not exceeding fifteen in number are even more desirable. Where there are several classes of this size, supervisory and executive duties will increase, and it will then be better to have in charge of the department a principal who has no teaching responsibility.

**The principal.**—The principal is the executive head of the department, and is responsible for its smooth and effective

functioning. Alone, in committee with teachers, or in committee with teachers and pupils, he prepares the programs for the worship hour and sees that they are carried out. He plans the daily schedule. He arranges for a proper division of service, to the end of employing to the greatest advantage the special abilities of teachers; the skilled story-teller, the expert play leader, or the clever craftsman is placed where his skill is of the most use.

The principal directs the registering and grading of pupils, either in person or through teachers who have been made familiar with the plans and policies of the department. In this case all registration cards may be countersigned by the principal.

The principal is responsible for seeing that all supplies are ordered and on hand when needed; he has general oversight of the distribution and proper use of books and other materials. Matters of publicity for the school in the local papers and through the local churches will be handled by him. He will see to the proper supervision of the playground and the school yard during recreation and pre-session hours.

**Reports.**—From time to time the principal will make reports on the progress of the department to the supervising head of the school and to such other persons as may be indicated. He will establish contacts with the homes represented in the department, and win their co-operation in securing prompt and regular attendance. He will make reports to local pastors and other community leaders as one means of enlisting their interest and making the department and its work known to the constituency. He will strive to establish personal and friendly contacts with each pupil; to make himself known to them as friend and coworker, a participating member of the group, a leader of experience and judgment, but not an autocratic ruler imposing authority from above merely because he has the power or is in the position to do so.

**The teacher.**—As a rule, the teacher of each group will have general oversight of the group during the class hour (see page 29); during the recreation period on the playground; and in the workshop period (page 38), though other arrangements are often desirable, depending on the special skills of the teachers. Where a playground director and a craft teacher are employed, the group teacher should not be entirely excused from responsibility for these hours; each should be a co-operating member in these activities, though considering himself primarily responsible for the period of supervised study and discussion.

**The chorister and pianist.**—The music of the church vacation school is an important element in the life of the department, both that which is used in the worship service and the less formal songs that foster school spirit and good fellowship. Whenever it is at all possible, the music should be directed by persons of skill and taste, thoroughly in sympathy with the policies of the school, understanding its objectives, ready to co-operate with each other and with principal and teachers, and sincere and earnest in the desire to enrich the experience of worship for the pupils and develop their appreciation of the best in hymnology and sacred music.

**Preparation for the musical ministry of the department.**—Hymns to be used most frequently, and all new hymns to be learned, should be selected, when this is possible, before the opening of school. The choice should be based on the *type of music* and its suitability to Junior voices; the *phraseology* of the hymn itself; the *content* of the hymn and the *experience* with which it deals. Sometimes a hymn whose wording and content are suited to Juniors may be given a better musical setting, and made very useful; often a slight modification of phrasing clarifies meaning and makes the hymn more vital to boys and girls.

Both *chorister and pianist* should be prepared to give from time to time a bit of background out of which grew the hymn or the music, or to tell an interesting incident connected with their use. In this phase of the work, excellent suggestions may be secured through the co-operation of the National Federation of Music Clubs, by addressing the chairman of the Department of Church Music.<sup>1</sup> Under the guidance of this department of the Federation a number of church vacation schools have carried on for several seasons interesting contests in learning the words, music, and stories of hymns. At the close of the summer, examinations have been conducted and awards made to successful competitors. Community and city contests and State awards have added to the interest. The twenty hymns chosen for the summer of 1927 are set to music written by Lowell Mason.

The *pianist* may contribute in large measure to the understanding and appreciation of pupils by explaining and inter-

<sup>1</sup>For full particulars, write Mrs. Grace Widney Mabee, chairman Church Music, N.F.M.C., 321 South Van Ness Avenue, Los Angeles, California. Inclose 1 cent each for rules and material concerning the hymn memory contest for 1927-28. *Hymns of Service*, a pamphlet containing sixty well-selected hymns, with biographical notes concerning author and composer, may be obtained from Mrs. Mabee for twenty-five cents.

preting many a fine composition and helping children to enjoy it. A city child may listen, for example, with some slight degree of pleasure, to MacDowell's lovely "To a Water Lily"; but it must lack full meaning for him if he has never either in actuality or imagination floated on the surface of a mountain lake or quiet pool and watched the marvel of the unfolding cups of white and gold under the touch of the morning sun. The pianist will add vastly to the content of the tone poem if such boys and girls are introduced to it by means of a vivid and sympathetic word picture; and their joy and delight in such an experience is bound to prove an inspiration to one who takes the trouble to open even in a small degree the world of music to them.

Such enrichment of the school program through the musical ministry of the school should be made the rule and not the exception. Frequently there is a wealth of local talent on which to draw, and it is easy to secure a skilled player of 'cello, violin, organ, or piano. The spiritual values which children derive from listening in quiet to noble music are incalculable and should be made available to them in the greatest possible abundance.

While every effort is made to improve the selections of music for worship, and to enrich its meaning for children, songs of more informal nature need not be overlooked. Jollity, good fellowship, and school spirit are legitimately fostered by singing together, and this may be done by songs that are simple without being cheap either as to words or music. It is more and more a part of the musical training in secular schools to encourage pupils to write their own songs and set them to music, and no little pleasure and profit has been so gained. To employ the same plan in the church vacation school is to make use of a tested method, and to strengthen the church school, by normalizing its work and causing it to assume in the minds of pupils the same naturalness that other phases of their living possess. Quite possibly pupils will not produce great or lasting words and music any more than in writing essays they produce gems of literature. To look for such results is to miss the main point, which, of course, is not the production of music but the development of the child through an increased interest in a program of religious education that is vital and thoroughly integrated with all his other activities and interests.

Finally, the chorister and pianist may add much to the school spirit by contributing of their talent to the play periods, and in teaching singing games and folk dances to pupils. Three books particularly useful for such games and songs are compiled by Mari Ruef Hofer, and are entitled *Old Tunes, New Rimes and*

*Games; Children's Singing Games, Old and New; Popular Folk Games and Dances.* Some of the games and dances are suitable for children of Primary age, but many of them have a strong appeal to boys and girls of the Junior period.

**The secretary.**—A secretary of the Junior Department may complete the adult organization and do much to assure its complete functioning. He should register all pupils as they enter, take the daily roll, and make the proper daily, weekly, and term reports as to enrollment, attendance, and similar matters.

Under the supervision of the principal, the registration should be carried on by the secretary and such assistants as he may need. All plans for this, together with necessary supplies, should be provided well in advance of the opening session. The manner in which registration is handled has much to do with the spirit and success of the early sessions, and may strike the note of efficiency that goes far to make the school morale what it should be. In certain California schools experience has shown that it is better to carry on the registration out of doors; the secretary and each assistant has a table near the entrance, and is provided with an abundant supply of necessary registration cards and other blanks. As the pupils arrive they are registered and each is given a tag of a certain color, or a number indicating his registration and grade. The director of play is at hand ready to engage registered pupils in wholesome and controlled activity until the hour of opening arrives, when only those pupils who have tags are allowed in the line which forms to march to the assembly room.

This practice of registering out of doors may be advantageously followed wherever climatic conditions permit. In any case, it is probably wise to have registration conducted outside of the assembly room whenever this is possible. Under no circumstances should the entire group be permitted to wait for the registration of a single pupil; it is in such moments, when the teacher's attention is taken with other matters, and before a school spirit of control has been developed, that disorder begins, and a spirit that may take long to break down gets its start.

**Pupil organization.**—The combination of *project principle* and *experience curriculum*, so emphasized to-day, calls for a pupil organization to give children a share in the responsibility for the control of the department, to give them opportunity for self-mastery and to help them to fullest self-realization through considering and acting upon matters with which they are vitally concerned. To provide for such pupil participation in the school life, so far from relieving principal and teachers, calls

for more thought, more skill in execution, more tactful oversight, more sympathetic direction and vastly more patience than a following of the traditional methods demands. Happily, conscientious teachers may be found, teachers who are not looking for personal ease, but who are willing to spend time, effort, and thought in making self-determination fruitful and effective for pupils.

Frequently the boys and girls who come to the church vacation schools have had some experience in the management of their own affairs, either in church or public school. Where there has been no such training, progress may be slower, but as rapidly as possible pupils should be trained, as a part of that life of which the school is a section, to assume responsibility for self and group-control. The foundations here to be laid for understanding and observance of law and for personal responsibility are fundamental and should prove the most valuable results of the vacation school.

**Form of pupil organization.**—The form of pupil organization will depend on the previous experience of pupils, their interests and their inclinations. Two years ago the Juniors of one great city came to the vacation school with the memory of a Boys' Week fresh in their minds. During this week high-school brothers had sat on the bench with city judges, deliberated with city commissioners over parks and playgrounds, discussed traffic regulations and the need of increased police protection, and in general, experienced a direct contact with the problems of modern city government. The Juniors of the vacation school were eager to organize the school on the plan of the city.

In another section the city followed the commission form of government, and the natural desire of the pupils here was to follow the commission plan. In a third situation teachers had made several tentative plans, but the spontaneous groupings of pupils according to special interests made such organization superficial, and the plans were discarded. The important point is not that any special plan shall be adopted for its own sake, but that that scheme of organization shall be followed by means of which pupils may function most readily and make the most certain progress toward the self-realization that is the ultimate goal of all the department's effort.

Whatever organization type is chosen, steps for its initiation should be taken early, the first election being held on the third or fourth day of school. Thereafter elections may be held once a week, or once or twice during the term, as pupils may later determine. If the city government plan is followed, it is not



essential that every department of the city shall be duplicated in the school; only those that pupils decide to be most important or most needed may be set up, and others may be created if this seems wise.

**A possible form of organization.**—One possible form of organization calls for the following:

1. A *Mayor*, who serves on all committees, and acts as presiding officer at all business sessions of the department.

2. A *Department Council*, of two, three, or more members, as the size of the department may indicate. Another way of making up the Council would be to elect one or two members "at large," and let heads of all boards serve as members. The Council should meet at call of the Mayor and the department Principal, the latter seeing to it that meetings are frequent enough to keep interest constantly active. No pupil organization, however ideal, will work of itself; continual oversight, guidance, and stimulus are needed if best values are to be derived from it.

3. A *Board of Public Recreation* may have charge of game equipment, make new games, assist on the playground, plan and direct hikes, treasure hunts, and picnics, and plan for the "Commencement Exercises" of the department.

4. A *Board of Department Supplies* may assist in the distribution of supplies, aid in collecting material from local sources, help in caring for the work of department when in an unfinished state, see to the proper storing of finished materials for exhibition, collect and give out tools, materials, and work from day to day.

5. The *Board of Health* will emphasize health practices, health charts and calendars, weight and measurement tables, sanitary observances on playground and in schoolroom, proper disposal of lunch papers, fruit skins and other waste, make health posters, and arouse an interest in good physique, good posture, and good-health habits generally.

6. The *Fire Chief* and his assistants will plan for a fire drill to be carried out at least once a week; arrange for a visit of a fireman who knows how to talk to boys and girls, and who will give an interesting demonstration of a fire alarm and a fire extinguisher; such a guest may also teach by pictures the chief cause of local fires and how boys and girls may help in preventing them. The Chief may also arrange for a return visit of the Junior Department to the fire house.

7. The *Board of Public Meetings* may assist in setting up a Vacation School Night in the local church, "At Home Day" in the department, Parents' or Mothers' Days. It may be

desirable to place the planning of the worship service of the department (see page 32) in the hands of this board.

8. A *Board of Department Police*, not for discipline, but to assist in the smooth running of the department, to insure the safety of the smaller children on the playground and in crossing the streets, and in arranging and clearing the work shop after use, may be desirable.

In helping pupils set up their organization and get it into running order leaders must move slowly, with tact and patience. There must be guidance without a crushing of initiative; there must be large respect for suggestions that come from pupils, even if these are not always entirely practical; if given time, pupils will discover the faults in their own plans, and learn thereby.

At the same time teachers must never forget that they are participating members of the group, whose experience and judgment should be available to the younger ones. Children will be most unhappy if they sense an entire removal of control and direction, though they do enjoy and develop under the responsibility that comes when some portion of initiative and control is turned over to them. Leaders need to be absolutely sure that this is actually done. Pupil organization that becomes a tool through which adult authority is imposed on children is utterly valueless, and does not deceive pupils for an instant; they are swift to sense the artificiality of such a situation and gain no benefit at all from following mere forms.

## CHAPTER III

### ONE DAY IN THE JUNIOR DEPARTMENT

"THE school is a selective and controlled environment in which education is going forward. . . . The school makes it possible to select out of real life those situations that are educationally resourceful, to arrange them in a proper sequence with reference to approved objectives and to assist the learner in a systematic manner in mastering the technic of responding to these situations in intelligent, purposeful, moral, and resourceful ways. . . . The school must be a community of persons in which actual and significant experience is going forward. In education of any kind the school must be a miniature society in which are not only included, but made obvious, the typical relations, functions, and responsibilities of the larger social group. In religious education this means that the school of religion should be a miniature religious society organized on the basis of the fundamental ideals, purposes, and motives of the kingdom of God."<sup>1</sup>

#### I. THE ORDER OF DAILY PROGRAM

To accept the above practical and inspiring ideal for the vacation church school as a part of the church school is to decide in considerable measure the procedure from day to day. It determines the principle on which activities must be selected, suggests the types of work to be chosen, and gives the basis on which time division must be made.

**Elements in the program.**—The daily schedule will provide for a *class or lesson hour*; a *business period*, varying in length from five to fifteen minutes is generally needed; a *recreation or play hour* must be provided. A fourth important period is given over to the research of the moment, the activity demanded for the solution of the problems thus discovered, or the service to others which the group may undertake. Since such work often is executed in the shop, and at other times consists of research in museums and places of interest, the period may be designated as the *workshop or research hour*.

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<sup>1</sup> *The Curriculum of Religious Education*, W. C. Bower, Chapter XV, "Religious Education through Social Participation." Reprinted by permission of Charles Scribner's Sons, publishers.

The high light of the day's program will often be the *worship* service, and while this is made an integral part of the school life it must be filled with richness, meaning, and beauty. To this end a *worship training* period is a necessity. During this period familiarity with the order of worship should be gained, new hymns and new music learned, and the mechanics of worship so mastered that no novelty and no fumbling will detract from the true spirit of worship in the worship hour. It is generally needful or advisable to prepare pupils to enter into a service of worship by an *introit*, or *introductory* service, planned to afford a natural transition from the preceding activities to the more quiet and receptive attitude of the hour of worship.

**Varied programs.**—The order in which the various elements of the day's program should appear is not fixed and inflexible. It should, however, be carefully planned in advance. It is a good practice to have the order of service printed or written on a large sheet of paper or on the blackboard, where all can see it. As far as possible, announcement of numbers should be avoided. The same order of worship and the same time schedule of activities may be observed for a period of time, say for a week, when a change may be made if this seems desirable. Changes in either order of worship or daily schedule should never be made merely for sake of change or novelty, but should be provided only when there is reasonable expectation of making a gain by the change.

Five possible arrangements of the time program are here suggested:

## I

1. Introductory service.
2. Class hour.
3. Worship service.
4. Recreation hour.
5. Workshop hour or research hour.
6. Worship training period.
7. Business session.

## II

1. Introductory hour.
2. Worship service.
3. Class hour.
4. Workshop or research hour.
5. Worship training hour.
6. Business session.
7. Recreation hour and dismissal.

## III

1. Business session.
2. Worship or research hour.
3. Workshop training hour.
4. Recreation hour.
5. Introductory to worship service.
6. Worship service.
7. Class hour.

## IV

1. Worship training period.
2. Class hour.
3. Business period.
4. Workshop or research hour.
5. Recreation period.
6. Introductory service.
7. Worship service and dismissal.

## V

1. Workshop or research hour.
2. Worship training hour.
3. Class hour.
4. Business period.
5. Introductory service.
6. Worship service.
7. Recreation.

Each of these programs probably has some points of advantage over the others, and any one of them should be chosen and varied to suit individual situations. The programs given in Part II suggest how each type may be carried out, but it must be remembered that much variation will arise if pupils are permitted to build up the worship service or make suggestions as to daily schedule. These programs offered here are illustrative, and must not be too closely followed.

In Program I, suggested for the first week, the introductory service is put before the class hour with the idea that the discussion, ending with the story of the day, will provide the motive for worship; the three sections should be so closely merged that pupils are not conscious of any sharp division between them. The recreation hour is made to precede the workshop hour in order to permit, during the early sessions of the school, a distribution of materials and last-minute preparations in the workshop to prevent disorder. The worship training period, following this, prepares for the morrow, and

the business period, at the close of the session, does not distract attention from other matters, and makes it more likely that pupils will recall the content of any announcement.

In Program II the worship service should be planned to give the motive for the class hour, whose practical working out finds need of the workshop hour. In this program it is expected that dismissal will be directly from the playground, without a reassembling.

By the beginning of the third or fourth week interest in service activities is generally high, and it is often advisable to recognize pupil enthusiasm by beginning the day with the workshop hour, after a brief business session. In using Program III, Nos. 5 and 6 may be interchanged with 7, or used as suggested. There is frequently a decided advantage in closing the session with the worship service as provided in Program IV.

Under other circumstances, the class hour brings to light problems which call for action on the part of pupils. It is then advantageous to have the business period following the class period. The worship service may crystallize and unify the purpose of the group. Program V is suggested as being useful in this situation.

**Weekly prayer and hymn.**—It has become the custom in some schools to memorize each week one prayer and one hymn, the central thought of each correlating with the outstanding theme of the week. The prayers may be chosen from the Bible, from a collection of printed prayers or from the Book of Common Prayer. They may be prepared by the worship program committee (see page 35), typed and pasted in the notebooks, and committed to memory. The value to children of having at least five new prayer forms by which to make their approach to God more natural and ready is evident.

In like manner, it is worth while to encourage the learning of one new hymn each week. The selection may be made from the list supplied for each week, or others that suit better the individual situation may be chosen. All hymns used in this manual are to be found in the *Hymnal for American Youth*, edited by H. Augustine Smith. Many of them may also be found in other well-known hymnals. It is assumed that pupils already know "America the Beautiful," "Fling out the Banner," and "We've a Story to Tell the Nations."

## 2. THE INTRODUCTORY SERVICE

The introductory service should consist of two or three brief numbers that center the attention of the pupils on the worship period that is to follow and prepare them to enter into it. The

flag salutes, responses, a hymn and a prayer, may be used. A *call to study*, if the class period follows the worship hour, may be thought of as the close of the worship service, or as the summons to study. In programs in which the business or workshop hours come first, a signal on gong or drum may call pupils to fall into line of march; the salute to the flags as given below may take place just outside of the entrance, and pupils may march to class or workshop room, the flag salutes being then omitted from the latter introductory service. If preferred, the flag-bearers may stand at entrance as usual, classes marching to work or to study, as indicated, and the full salute may be included in the introductory later.<sup>1</sup>

### A suggested service.—

1. Signal; flag-bearers take position.
2. March for entrance.
3. Flag salutes.
4. Responses.
5. Hymn.
6. Prayer.
7. Call to study.

1. *Signal.* At sound of signal on drum, gong, or piano, two pupils, *carrying flag* of United States and the Christian flag, take their places on either side of entrance.

2. All other pupils *form in double line*, and march in, each bringing hand to forehead in smart salute as he passes the flags. Line passes to assembly room, and pupils remain standing; flag-bearers march to front of room and turn to face department.

3. *Flag Salutes.* The double, or triple, flag salutes:

(a) The bearer of the United States flag holds it aloft, and pupils with usual gesture of hand to forehead and then out-flung, say: "I pledge allegiance to the flag of the United States of America, and to the republic for which it stands; one nation indivisible, with liberty and justice for all."

(b) Without announcement, all join in singing opening stanza of "America."

(c) The United States flag is dipped to the Christian flag in this way:

Grasping the folds of the flag close to the staff so that it does not touch the floor, the bearer lowers the staff till the tip rests on the floor at the foot of the staff of the Christian flag.

<sup>1</sup>To save space, the flag salute has not been included in each day's program, but it should be used very frequently, at least two or three times a week, if not in each session.

This is done with dignified and unhurried movements; the flag is then restored to an upright position, and the staff lowered till it rests on the floor.

(d) If the triple salute is to be used, as some leaders advise, the flags of those countries in which the church is carrying on missionary service, or flags of countries chosen on any other preferred basis, are held aloft as has the flag of the United States, while pupils say:

"I pledge allegiance to all nations of men whom God hath made to dwell on the face of the earth, to work and to pray that they may be made one family through Jesus Christ our Lord."

(e) Without announcement, sing "We've a Story to Tell to the Nations."

(f) Dip the flags of other nations to the Christian flag as in c.

(g) The bearer of the Christian flag holds it aloft, and with usual gestures, pupils salute it, saying:

"I pledge allegiance to the Christian flag and to the Saviour for whose kingdom it stands, one brotherhood uniting all mankind in service and love."

(h) Without announcement, all sing one stanza of "Fling Out the Banner."

(i) Flags are now placed in standards, and bearers are seated.

Few pupils are likely to be found to-day who do not know the words of the salute to the American flag, but it is to be feared that in many cases it is an empty formula. The vacation school teacher has, then, a fine opportunity for filling the salute with new meaning and making it a means of teaching Christian citizenship.

In grounding the flag to the Christian flag children should be taught that the Christian is the only flag that ever hangs above the flag of another nation, and to get the significance of this.

In using the salute to the flags of other nations there is an advantage in beginning it with the familiar words: "I pledge allegiance," but there is also a danger of confusion, since the content of words, if they are to be sincerely repeated, must be slightly different from that of the pledge to the national flag. It is suggested that the salute be read to the pupils and discussed by them, and that discussion be encouraged as to a form that may be used as an honest expression of feeling. The spirit of the salute is that of the brotherhood and understanding which we desire to nurture in our pupils, and if they can be helped to work out a salute which pledges an attempt to understand, respect and co-operate with the peoples of other lands



in everything that makes for the good of mankind, good teaching will have been carried on.

Not only may the words of the salute be worked out by pupils but the ritual itself may be developed, and the order and disposition of the flags may be suggested by them. Where a processional or a recessional, or both, are possible, the bearers of the flags may march in two by two, followed by the national and the Christian flag-bearers. Standards for the flags of other nations may be grouped in a semicircle, with the United States flag in the center, and the Christian flag above them all; or the United States flag may be at the right end of the semicircle, with the Christian flag at the center, as pupils may decide. There is also room for choice in the hymn which is to follow the salute to the nations' flags.

4. *Responses.* The responses may be compiled by pupils and changed from time to time; they should be rather brief, and should be committed to memory as soon as possible. Till this can be done they may be written on board or paper and hung in full view. A suggested response is:

*Leader:* Blessed is the nation whose God is Jehovah.

*Department:* The people whom he hath chosen for his own inheritance (Psalm 33. 12).

*Leader:* As the mountains are round about Jerusalem,

*Department:* So Jehovah is round about his people (Psalm 125. 2).

5. *Hymn.* The choice of hymn will be made to suit the day's theme, or in view of any need. For the opening days, Hymn No. 168 is suggested, "Father in Heaven, Who Lovest All."

6. *Prayer.* If pupils are to be dismissed to other classrooms for the study period, let them *remain standing* during the prayer and call to study. If they are to remain in the room, let them be seated now, and with bowed heads, join in the prayer:

"Dear Father, we thank thee for this land in which we live, the land in which thou hast given us our homes. We pray thee that we may keep it pure and free from wrong and sin. Direct us in our studies, our work and our play, that we may be ready to serve thee and to do thy will. Amen."

This, or any other form chosen in its stead, should be copied in each pupil's notebook and committed to memory.

7. *Call to Study.* To be given by the leader, or used responsively:

Blessed is the man that walketh not in the counsel of the wicked,

Nor standeth in the way of sinners,

Nor sitteth in the seat of scoffers:  
 But his delight is in the law of Jehovah;  
 And on his law doth he meditate day and night (Psalm I. 1).  
 8. Dismissal to classrooms; if desired.

### 3. THE CLASS HOUR

There is a growing feeling on the part of church-school teachers that home study of lessons has much less value than is commonly believed, since lessons are often carelessly and unintelligently scanned. An attempt to meet the situation is made by changing the class hour from a period of recitation of facts more or less imperfectly learned and understood to an hour that under the supervision of skilled teachers should prove highly valuable. The decreasing emphasis on the acquisition of factual knowledge for its own sake, and the growing realization that facts are of value only when they function in life is making more common a new form of presentation of lesson material. Children are led, first, to talk over their own problems and situations, not of course, approaching them in any self-conscious way as problems, but facing naturally the daily needs for adjustment to this or that situation. Next, the experience of others may be brought out, not as historical facts to be learned, but as suggestion or stimulus to action on their part. Such experience is laid before pupils in any one of several ways. They may be supervised and directed in their reading and study so that they discover by their own efforts what others have thought and done in situations similar to their own, and what the outcomes have been. The results of such research may be supplemented by direct teaching, given often in the form of stories. Under such a plan the class hour divides itself into certain distinct parts for certain types of work.

**Types of work.**—The first type of work may be known as *discussion*; this may naturally be followed by *research* or *supervised study*; the third type is the *story*.

**Teaching by discussion.**—The discussion method of teaching is at present receiving so much attention that there is a tendency to look upon it as an entirely new method, but it is much older than is commonly supposed. The new emphasis arises from the effort to vitalize teaching and enlist an interested participation on the part of pupils. The discussion method, particularly suited to older pupils with greater ability to think logically and connectedly, has many values for Juniors under the direction of teachers who know how to adapt it to their experience and capacities.

Naturally, Juniors are not to be expected to carry on long and sustained discussions in the formal fashion that might appeal to those of older years. The greatest value of the method with the younger pupils is the unfolding of problems, the proposal of solutions, the decision on a course of action that seems right and practical, and the actual application of the conclusion to the life situations of the pupils themselves.

**The successful discussion lesson.**—The successful discussion lesson calls for the most painstaking preparation on the part of the teacher. The first essential is a genuine pupil-problem in a situation of reality, not one created to order for the sake of "teaching a truth." The pupils must feel the situation as their own and calling for thinking and action from them. The final conclusion must be reached by the group, and in its forming, each pupil has not only the right but the responsibility of making his individual contribution.

The teacher's plan for the discussion must be a flexible one, and must make provision for the changes that may arise in view of unforeseen factors, proposed solutions or new data contributed by members of the group. The teacher must be skillful in holding back dominating members of the group, and in bringing out the more retiring ones. There must be provision for submitting the group conclusion to the test of action. There must be skill in directing the discussion by the use of well-planned questions, planned in advance as to the area each is to cover and the advance in thinking and in the solution of the problem which each is to make. It may help in preparing questions to think of them as leading (1) into the problem, (2) through the problem, (3) out of the problem to a conclusion that ends in action. Three or four questions may cover the problem and form an outline for the teacher, though in actual use each will be broken up into many smaller and simpler ones leading to thinking along the lines desired.<sup>1</sup>

**Materials for study and research.**—There should be made available for the use of pupils as extensive research material as they are able to use. The library of the local church sponsoring the school may be able to loan books to the vacation school. The public librarian is generally only too glad to co-operate. Pupils may loan to the department one or more books for the five weeks. Each pupil should have his own text and his own Bible. One or two good Bible dictionaries, the *Book of Knowledge*, or other child's encyclopædia will be useful.

The children's literature published by many of the denomina-

<sup>1</sup>H. H. Horne's chapter on "His Questions," in *Jesus the Master Teacher*, is helpful and thought-provoking.

tional boards contains much of value in the way of stories, biographical sketches, and nature tales. These may be clipped and made into scrapbooks, or the papers may be bound in sets. Pictures collected from magazines and advertisements, attractively mounted and filed for use, are almost as valuable as books.

The collection and preparation of such material may be assigned to the Board of Department Supplies and may form a contribution of high value to the school. At the close of the session it may be turned over to the local church or sent to some mission school, to enter on a new term of usefulness.

**The story method of teaching.**—Teaching by story-telling is as old as the race, and yet ever new, for all the world loves a story. To tell a story effectively the teller needs to hold clearly in mind certain fundamental principles. The first essential is to define the *objective* of the story. Why is it told? how are pupils likely to be different because they have heard it? what problem-solving will be aided by it? what action will be incited? what ideals will be conceived and built up through hearing it?

In the second place, the story must be *adapted* to the situation and to the needs of the hearers. Points of emphasis may need to be shifted, and facts may require interpretation if they are to suit the plane of experience on which the listeners are found. The guiding principle is never the fixed form of a story, but the meeting of "the present practical problems of *these* pupils."

In the third place, the story must be properly *built up*; one part must logically follow the other. There must be a clear and definite beginning that arouses interest, introduces the characters, and gives their setting. Then as the plot unfolds and the problem of the story develops or the struggle increases, there must be a *sequence of events*. In a good story, there will always be more than one way out, more than one possible choice. The *climax* is reached when the decision is made, the problem met, or the struggle ended. The story then should be rounded off with a brief *ending* which relieves suspense and answers the questions of hearers as to what happened, though care must be taken that the ending is never in the nature of an anti-climax.

**Acquiring skill in story telling.**—A careful study of the many good texts on story-telling and persistent patient practice are ways of acquiring skill. It is a helpful plan to keep a card file of stories, each story briefly outlined, and its source noted. The back of the card may be used for notations as to time

and place when the story is used. Such a file grows in value with use and soon becomes indispensable.

The vacation school teacher will gain a delightful sense of security and preparedness if the story material needed for the summer is collected and prepared long before it is used. Most public libraries have several good lists of stories for teachers to tell, and familiarity with these is worth while. A list compiled with the needs of the public library primarily in mind, yet of great value to the church school teacher, is entitled *Lists of Stories and Programs for Story Hours*, edited by Effie L. Powers, Supervisor of Children's Work, Saint Louis Public Library.

#### 4. THE WORSHIP HOUR

**Purposes of worship.**—The worship hour of the church vacation school may be made to possess the highest educational value if its purpose and possibilities are clearly seen and utilized. What makes up a service of true worship, and what purposes have we in mind when seeking to evoke in children an experience of worship?

One dominant purpose is to bring the child into a deeper consciousness of the presence of God. This does not of necessity imply a mystical or emotional apprehension of an unseen presence. The worshiper will think of God as perfection and holiness, Creator, Friend, helper, coworker, according to the age, training, experience, or need which each brings to the worship; response will be on a level with the development of the worshiper. The Junior may experience a quickening of love, joy, wonder, eagerness to share in God's work and to follow his will. As a result he will test himself and his standards in the light of his understanding of God.

*A second purpose* of worship is then reached in a *growth and development of ideals*. To become conscious of God is to desire to be like him and to further his purposes; this often means that one becomes conscious of his own unworthiness. Hence, confession, cleansing and forgiveness, followed by consecration, may be factors in a great worship experience, and may be marked by great intensity of feeling. But feeling must be turned to account, or it becomes worse than ineffective; it may even be harmful.

This need to assure the functioning of emotion points to a third purpose of worship—that of *giving the driving force* to life. Any worship experience that stops short of a quickened life may well be judged incomplete. Perhaps some of the cynicism of modern youth and their repudiation of adult thinking

has had its origin in the common mistake of supposing that a highly emotional worship experience was complete and altogether desirable. At least we may be sure that the worship experiences of Juniors may be quite valid if they do not always follow the adult pattern, and we do well in seeking to evoke those that extend beyond the final "Amen" of the closing prayer to find expression in better responses to the daily problems of life.

A few months ago a group of Juniors centered their morning worship around the prayer of Jesus, that "all the world may know thee even as I know thee." These children could bring all too abundant proof that the prayer had not been answered, and they began to ask if there are ways in which they could help to bring about the answer. The solutions they proposed and put into practice were astonishing in their concreteness and practicability. To go on errands cheerfully the second time when mother had forgotten something, to be careful in disposing of fruit skins as a safety measure, to pass school courses the first time and to use school supplies with care so that money need not be diverted from use for erection of needed new buildings, were a few of the ways in which these boys and girls proposed to "help the prayer come true." If all pray-ers became doers and strove thus to complete the experience of worship, can there be doubt that the coming of the Kingdom would be hastened?

**The worship service program.**—The elements that enter into a worship service program, varying from time to time, must each be chosen with these dominant purposes of worship in mind. Those forms most commonly employed are prayers, songs or hymns, Scripture, story, offering, and sometimes the flag salutes.

*The Story.* The use of the story as a means of instruction has been discussed (see page 31). Its use in worship should differ only in that the objectives of the story will be directed definitely toward the purposes of worship rather than of instruction. The sermonette is so similar to the story as an element of worship that no separate treatment of it is needed.

For suggestions as to music, see page 16.

*The Offering.* Church vacation school policies concerning the offering differ greatly. In some schools Friday is made a day for general offering; in others the offering is postponed till the final day. In one successful school parents asked that the offering be taken only at the public commencement exercises. In still other schools, the offering is a part of the daily worship service. The time is largely a matter of local

administration; though, as a general principle, training in giving ought never to be omitted from the program. In any case, the offering should never be perfunctory but should be integrated as a part of the worship program. Pupils should have a voice in the disposal of the funds, and the purposes to which the money is devoted should have meaning and interest for them.

*Training in Prayer.* One phase of worship in which children need more training and help than is usually given them is prayer. To many children vocal prayer seems difficult and artificial. This comes partly from lack of training in the use of prayer forms, and partly from hearing the rather formal and unusual words which adults use in prayer. It has been conclusively proven that children desire to pray, and hesitate to express themselves in prayer because they "do not know how to say it." They need to be taught to approach God with their thanks and praises, their needs, and their aspirations, simply and naturally.

A first step in teaching children to pray is for the leader to talk over with them the things about which they wish to pray. Then he may either voice the thoughts of the children, or direct their silent prayer. A next step may be to have the children write a prayer, from which a class or a department prayer may be compiled. Or leader and pupils together may write a prayer containing the thoughts of the children expressed as nearly as may be in their own words. If these prayers are typed and pasted or copied into notebooks and learned, and thereafter used frequently in worship, the transition to voicing prayer as need or desire arises will be so simple and easy that the custom is soon established.

One point of form that sometimes troubles children is the use of "thee" and "thou" in prayer. Whether the common or solemn forms are to be used depends largely on what either means to the child. Recently a Junior lad was met who refuses to learn, except under compulsion, any English poetry that contains "thee" or "thou" on the ground that it is "queer"! This child would be likely to feel that these forms set God very far off; he would use the common forms with no idea of disrespect or lack of courtesy, but with the feeling that they made the heavenly Father near and dear. Without question the language of prayer ought always to be entirely reverent and dignified; at the same time it should be simple, direct, and understandable.

The subject of worship should not be dismissed without a word or two concerning certain factors that may do much to make or mar the service. One of these is environment.

Beautiful and quiet surroundings, inspiring music, and a worshipful atmosphere help in producing that attitude of reverence that leads worshipers to forget the place in the thought of the Being who is worshiped. Familiarity with the ritual, with the words of hymns and responses, and with the music, helps pupils to participate with "the spirit and with the understanding." Time is well spent, then, in making pupils skillful in the mechanics of worship, not of course for the sake of ease in use of the mechanics, but that clumsiness or novelty at this point may not impose a spiritual barrier which children cannot pass in their efforts to approach God.

### 5. THE WORSHIP TRAINING PERIOD

**Training in worship.**—Procedure in training in worship will depend much on the size of the group, and may well follow the project principle, for no better way has been found of letting pupils understand the meaning and purpose of a worship service than by making them responsible for its formation and execution.

For the first few days of the church vacation school it may be necessary for leaders to prepare and carry out the service of worship, but as soon as possible the pupils should be guided in shaping programs of worship and in conducting them.

If the group is small, it may be the best plan to divide the hour into two parts, the first to be used for the planning of the service, and the second to be used in becoming familiar with the materials chosen for the worship. Generally the group will be so large that better results will be gained if it is divided into classes or committees, each numbering eight or ten. Each group ought to have the opportunity of planning and carrying out at least one worship service; where time and the size of the department permit, each group may be responsible for the programs for two or three days or a week. Each group will prepare the program for use on the *second day after* their meeting, in order to permit study of the service in the worship training hour by the larger group. To illustrate: Suppose a department of forty pupils is divided into four groups of ten. One group meeting on Monday will work out the service of worship for Wednesday; familiarity with this will be gained by the larger group in their study during the worship training period of Tuesday; at the same hour on Tuesday a second group of ten are preparing the worship program for Thursday, to be studied by the group in preparation on Wednesday—and so on. The entire hour may be taken by the program committee if needed, but in many cases the order of service will



vary but little from day to day, as the same ritual will often be used for several days in succession, being varied by choice of different hymns, story, and Scripture, but requiring less time to arrange than an entirely new order.

**How the planning committee may work.**—The teacher or leader should always meet with the planning committee, and while throwing much of the initiative and direction into their hands, must be ready with suggestions, though these must be given with a patience and self-restraint that will be fully justified by results, in most cases. Pupils cannot be expected to have a wide range of material from which to choose, but while the leader makes the best in hymns, stories, and other worship material available, the final responsibility of choice should rest on the pupils, even if at first a less perfect service of worship than the teacher could build is the result.

*Illustration.* Suggestion for developing with pupils a service of worship may be illustrated from Lesson XI, "From Slinger to Champion." The leader may begin by outlining very briefly the story of the lesson as that of a boy who was dependable and trustworthy, one who came close to the ideal of his times as a gentleman. Two of these ideals are given, one in Psalm 15 and one in Psalm 24, 3-6. These may be read aloud; pupils may talk them over, decide which they like better, or which they think their mates will like better; unusual phrases or ideas will be explained, and plans made to make these clear to the group in the period when the service is studied. Leader may then suggest that on page 29 of the Hymnal (section "Orders of Worship") is to be found Roosevelt's ideal of a fine American boy; this may be included in the program if pupils so desire.

Selection of hymns may come next. The practical side of hymn selection with use of index of title, first lines, and topics, may be taught. Leader may read such hymns as "I would be true," and "Father in heaven, who lovest all," play and sing them and tell the stories connected with them before pupils make final choice.

*Deciding on the Prayer.* The prayer may offer some difficulties and the leader should move slowly here; suggest that all think a little as to what they wish to pray about. Write on the board suggestions as they come; then shape and reshape the content of the prayer till it meets the approval of the group and expresses their own feeling. The prayer may take some such form as this: "Dear Father in heaven, we thank thee for the story of a boy like David, who was so trustworthy and true. We ask thy help that we too may be true to our trusts, never

cowards or shirkers. Help us to keep our hands clean from evil deeds, and our hearts pure in thy sight, that we may be the kind of boys and girls of whom thou dost approve. Amen."

The leader may suggest a suitable story for the worship program if the pupils desire to have one told. The call to worship may be selected and arranged, and the special parts of the service assigned to those who are to give them.

**Program suggestions.**—The finished program may fall into the following form, though many variations are possible and equally good:

*Call to Worship*

*Leader:* Blessed is the man that walketh not in the counsel of the wicked.

*School:* Nor standeth in the way of sinners;

*Leader:* Nor sitteth in the seat of scoffers;

*School:* But his delight is in the law of Jehovah.

*Leader:* And on his law doth he meditate day and night.

*Leader* (pupil if desired): Our lesson to-day is about David, an ideal man of his time, and we have chosen to read together the Bible picture of a good man (Psalm 24. 3-6 or Psalm 15).

*Song:* Hymn No. 170.

*Leader* (or pupil; reads or recites): "The Right Kind of a Boy" (Hymnal, page 29, "Orders of Worship").

*Story* by adult leader.

*Hymn:* No. 168.

*Prayer.*

**Memory work.**—The memory work in preparation for participation in the worship service should follow the best pedagogical practice. It must not be allowed to become mere routine, or it will defeat its own ends. A section to be committed to memory should first be filled with meaning for the pupil; clear and correct impressions should be given; the learning should be done by rather large wholes instead of by small portions. The motives for learning, and the spirit in which it is done have much to do with permanency of retention. If pupils can find a good reason for memorizing, and can undertake it with a spirit of pleasure, and if, finally, the memorized material is used and frequently repeated, there need be little concern as to ability to recall material when it is needed.

## 6. THE RECREATION HOUR

**Purpose.**—It is on the playground that many of the fundamental lessons of adjustment and Christian living may

be learned and practiced. Easy verbal assent to teachings concerning honesty, fair play, or co-operation gives no assurance that such lessons have been built into the life fiber of a pupil; but when a boy or girl forgets self in working for the honor of the team, plays by rule when a mistake could be hidden and bring victory, or tells the hard truth in place of the easy lie, it is evident that the recreation hour possesses great possibilities as a means of religious education. Perhaps the give-and-take, the socialization process, go forward most rapidly on the playground, and for this reason play must become an integral part of the program.

**Selecting games.**—In order to get the best results from the play hour, the director of the playground needs to know what games to choose and why, and how to play them by rule. Some games may be chosen for the purpose of bringing out the backward child; others may be helpful in creating school morale. Certain games develop co-operation and mutual understanding; others help in stimulating interest and alertness. Variety must be secured, and the leader should be quick to sense needs and meet them.

The church vacation school may perform a real service for children by teaching them to turn to interesting uses many of the common materials that are easily accessible for "fun." But teaching children to make their own games and to play them heartily has a deeper value than utilizing things at hand. Skill, quickened observation, good sportsmanship, initiative, a gallant spirit that makes the best of things, are among the most obvious gains. The few suggestions given under the heading of workshop hour for homemade games may be greatly extended, and can be used with pleasure and profit long after the school sessions have come to an end.

The games that have been suggested at the close of each lesson have been chosen from the following books:

*A Handbook of Games and Programs*, William Ralph La Porte.

*Games for Every Day*, G. E. Elliott and Arthur Forbush.  
*Games*, George Draper.

In one or two instances games have been referred to as given in Isaac Headland's *Chinese Boy and Girl*, and in Katherine Stanley Hall's *Children at Play in Many Lands*.

## 7. THE WORKSHOP HOUR

**Purpose of manual activity.**—Like other parts of the daily program, the workshop hour has its justification solely on the basis of the opportunities which it affords for growth and

character development. The use of manual activity has been more intelligent since the project principle has been accepted as a sound teaching principle, and the shift of viewpoint of the curriculum from fact-material to experience has done even more to bring about a correct evaluation of all types of work loosely known as handcraft or handwork. As soon as the curriculum is thought of as an ever-widening, enriched, and controlled experience, each part of which interlocks with all other parts, hand-work becomes in itself religious teaching, in the sense that it helps the learner to establish himself in right relationships to God and man. The activity of the workshop becomes far more than a project in itself, or a project or series of projects correlated with the thought projects of the course. The workroom is seen to be a field of action not differing essentially in quality or spirit from any other section of the program. It is provided to make possible the extension or completion of adventures in living that have been planned and initiated in study or worship hours. It gives the child an opportunity of working out his quickened ideals and enables him to put into effect his desire to be of service in home, school, community, or the world.

The larger project of the five-week session will often be broken up into sub-projects, and each of these will furnish its own situation of reality characterized by a real need to be met in a practical way. In this particular course here offered, situations that call for co-operation, helpfulness, dependability, and cheerfulness on the part of the child are used as teaching material. Again and again the workshop hour affords an immediate, natural, and practical way of extending the teaching and incorporating it into the life and habit of the pupil. Where such close connection is not possible the leader does well to question if any value is being gained from the use of manual activity.

**Workshop program.**—The workshop program calls for previous preparation and careful planning, first as to general principles and then as to details having to do with tools and materials, difficulties of execution, beauty, utility, and suitability. The trained craft worker may rely on past experience and judgment, but all others should make for themselves, and rigidly observe, this rule: Never offer a model to pupils which has not first been worked through to the last detail by the teacher. Too many pitfalls for the untrained teacher lie hidden in the simplest looking model. This does not mean that pupils must slavishly follow the teacher's model, but it does mean that many disappointments and failures will be avoided, if the

teacher makes sure of foreseeing all difficulties and testing all materials.

To plan so minutely for the workshop hour does not mean a violation of the project principle any more than the careful preparation of a course of lessons implies such a violation. We do indeed make every effort to secure pupil participation and whole-hearted activity in the so-called "study" of the course, though we expect that adult experience and judgment are brought to bear in large measure in the choice. Quite as much do children need direction and guidance in the selection of avenues through which to express themselves in the workshop. Their lack of experience makes them blind to many possibilities, hides or creates difficulties, and often hinders productive and happy activity. At the same time that such adult direction is made available care must be taken to plan with flexibility and to permit change and modification when these are needed.

**Projects for the workshop.**—The workshop may aid the recreation hour if pupils are taught to make play equipment. Many good games may be made with little cost and only a pleasurable amount of effort. Mailing tubes covered with bright paper or gay pictures need only a soft rubber ball to make a noiseless set of bowling pins for primary groups. Rubber jar rings, a bit of board and a number of wooden meat skewers or a few long nails, may be turned into a ring-toss game. Nested boxes, hoops on standards or swinging from door frame or bough of tree, with a few bean bags, provide a game that calls for some skill and offers good fun and exercise. Lines drawn with soft crayon on a concrete floor or a felt-covered table may be brushed off at will without leaving any trace; they may be employed to mark off a football field, a baseball diamond, or a tennis court, on which with pebbles, bean bags, or iron washers many a thrilling game can be contested. One teacher finding only a narrow alley at his disposal, sank tin cans in the earth at irregular intervals, and taught his lads an original game of "golf" that created no end of fun and good spirit.

**Schoolroom needs to be met.**—The necessity for orderliness and for the rapid and convenient distribution of supplies in work or schoolroom may suggest the possibility of covering pasteboard boxes of different sizes with wall paper, and labeling them, to use as containers. Mounted pictures, smoke prints, and blue prints all may be prepared for decorative uses. In his *Sportcraft for All the Year*, Dale R. Van Horn gives a simple way of utilizing old electric light bulbs as protectors for specimens that is sure to delight a Junior lad.

**Home situations.**—Home contacts will suggest endless projects. Boxes prettily covered with scraps of silk, gingham, or cretonne are well within Junior ability and may serve as work, collar, tie, or glove boxes and make keeping rooms in order a joy instead of a drudgery. Table runners, cushion covers, tie racks, scrap baskets, dishracks, toys, protectors for clothing to be worn at work, or of another style to be hung over garments in closets, are a few of the many possibilities.

**Service projects.**—The church vacation school gives a fine opportunity of leading the thoughts of pupils beyond their immediate circle to the needs of others. What contacts shall be established must be decided in accordance with each situation and in light of local interests. The leaders should provide a number of choices to be offered pupils, and these should be in readiness at the opening of the school.

As a type of service projects followed with much pleasure and profit by Juniors, a few of the suggestions sent to the Pasadena, California, church vacation schools, in 1926, are given. They were supplied by the director of Americanization in the Fresno County public schools, who wrote in part:

We shall have over eight hundred Mexican children in the cotton camps next year. Many of them cannot speak English. We will need the following:

1. *Picture books*, made of strong manila paper, containing pictures of home life, animals, toys, holidays, traffic pictures, transportation, occupations, buying and selling, "safety first" pictures.
2. *Full sets of signs* commonly seen, such as In, Out, Exit, Entrance, Car Stop, Go Slow, etc. To be printed with a sign marker on tag board or painted on wood.
3. *Dolls*, packed in one-pound candy boxes made up with mattress, two sheets, pillow slip and pillow, spread. Put in pieces of silk, ribbon or gingham for doll dresses. Tie with wide tape so child may safely carry the box as she follows her family about to work.
4. *Sewing boxes*, made from cigar boxes and fitted with thimble, needles, thread, etc.
5. *Repaired toys*, blocks of all sizes, autos, balls, marbles, etc.
6. *Materials for counting*, button molds dyed in six standard colors, or strings of pretty buttons.
7. *Clothing of all kinds*, to be sold for small sums in order to obtain the money for needed playground supplies.
8. *Waste materials that can be used*. Washed flour and sugar sacks for making children's underwear, odds and ends of material to be made into aprons, sewing bags, etc. Children's magazines in good condition.
9. *Floor mats*, of burlap sacks folded once to form a square, sewed on three sides with blanket stitch in gay yarn, and later to be filled with flat sheets of folded newspaper. To be used on the cold and not always clean floor of the sheds where we meet and teach the children.

This list—much shortened as to articles and description—would not be adapted to all localities, but it is safe to assume

that city missions, Junior Red Cross circles, welfare bureaus of cities not far away, day nurseries, and settlement houses, could and would gladly furnish equally suggestive and practical lists on request.

**Value of such activity.**—The results of activity directed to the ends suggested are in themselves of no little value. The chief worth, however, is in what the activity means to the pupils. It is never to be carried on for its own sake. It is when it is integrated with life itself, and when it thus becomes an extension of the teaching of the school as a practical outcome in service that manual activity possesses religious educational value and thus deserves a place in the program of the church vacation school.

**Suggestions as to the use of waste material.**—Few church schools may disregard the matter of expense, and it is often true that the materials for use in shopwork cost heavily. This need not be the case if forethought and planning are used to arouse interest, as vast quantities of otherwise waste material may be turned to good use by eager Juniors under direction.

Let leaders prepare several weeks before the opening of the school lists of material to be saved. These lists may be posted on the bulletin boards, published in the local papers, mailed to women's organizations and adult classes, or given whatever publicity the local situation suggests.

A committee should be appointed to care for all waste material when it comes in. Everything should be sorted, put in labeled boxes or parcels, and stored where it is easily accessible.

**Usable waste.**—Boxes of all sorts and sizes, cardboard, pictures from magazines and picture cards, tin cans with tight covers, pickle and jam bottles of size and shape for flower holders, rubber jar-rings, wrapping paper, odds and ends of wall paper, wall paper sample books, coat hangers; potato, flour, and sugar sacks, mailing tubes, old auto curtains, unworn parts of raincoats and scraps of sanitas for school bags and carrying cases, odd cans of paint, scraps from the printer of colored cover papers, colored crayon and crayola.

**Practical suggestions.**—As a general rule, let the activity be such that Juniors can pursue it alone after the school closes. See that the materials to be used are those that children can easily obtain for themselves. While technique is not the main end of the work, it is a serious mistake to permit pupils to suppose they may do in the church-school work of a grade inferior to that demanded by public-school standards. In accuracy, beauty of finish, and artistic quality the articles that come from

the church-school workshop should be the best of which the child is capable, nor should the model chosen be so difficult as to call for more skill than the Junior possesses.

The best and cheapest paste is made from the dry powder from which paper hangers make their paste. It may be bought by the pound at prices running from fifteen cents up. It should be mixed in small quantities each day as needed, with cold water. Use very little powder at first, as it increases in bulk surprisingly when allowed to stand in the water for a few minutes. For any but very small and dainty work buy varnish brushes at the "Five-and-Ten."

When much pasting is to be done it saves time and energy in clearing the room if the tables are covered with several layers of old newspaper. If paste is smeared on the paper, it is easy to get a fresh surface by folding the soiled paper over on itself. At the end of the period all clippings and the smeared papers may be rolled up and discarded.

**Papier-mâché.**—Maps in relief, models of Oriental houses, mills suggesting those of Bible times, jars, and the like, are sometimes a part of a project worked out for the church museum. For these a papier-mâché that is easily made by pupils serves every purpose of the more expensive plasticine. It is prepared by tearing or shredding newspaper. If it must be made ready quickly, the smaller the pieces into which the paper is torn, the better. If time is not pressing, a longer soaking in water will answer the same purpose. Place the paper scraps in a cheesecloth bag or old pillow case, and cover with water. Hot water will hurry the process. When well softened—after several hours, or a night—work on a washboard or with the hands before removing from the sack. To three cups of this pulp, add one cup of flour, one half cup of coarse table salt, and one teaspoon of powdered alum, to whiten and harden. Mix thoroughly, mold, and dry quickly, but not with artificial heat. This may be colored as it is mixed or painted after it is dry.

**A home made plasticine.**—Mix two cups of coarse table salt, and one cup of flour with water to make a *very stiff* dough. One half cup of water, more or less, according to the quality of flour and salt, will be needed. The mixture softens very quickly, and it is better to add the water slowly. Use at once or cover with a wet cloth for a few hours. The mixture may be kept overnight in a cool place if placed in a tight tin can. Use dyes in the mixing water or paint with water color when dry.

This plasticine is excellent for the water areas of relief maps, the papier-mâché being used for the land areas. The heavy



cardboard of a shipping carton makes a good base for such maps.

Either the papier-mâché or the plasticine may be used to cover models of Oriental houses the bases of which are made of small wooden or cardboard boxes.

The following recipes have been tested and approved by the vacation church schools conducted by the Pasadena Board of Religious Education :

*Clay.* One and one-half cups sifted white tint or whiting; one half cup Le Page's liquid glue; three teaspoons varnish; three teaspoons raw linseed oil. Pour the liquids into the tint, stir, and then knead till the mixture is like putty. Place in a can and keep a moist cloth or paper over it.

*Gesso.* Use less tint than for the clay (see above) and thin with a little water as used. Too much water will cause the work to crack. It is not advisable to make more than a double recipe of this at one time.

**Marble paper or parchment paper.**—This is useful for lining envelopes, making shades, tinting mottos, and for other decorative purposes. Use oil paints, three or four bright colors. Children will, if left undirected, use too many colors. Mix each color separately with turpentine. Nearly fill a large pan (a square baking pan or roaster is best if the sheets of paper to be tinted are large) with water. Throw the colors carelessly into this with a brush, letting the colors mix as they will. Draw the paper quickly through, letting only one side touch the water. Varied effects may be gained by drawing the paper in a single direction, giving it a circular movement, or letting it merely touch the surface and lifting it up at once. The movement should be quick in any case, and the paper must be allowed to dry thoroughly before using it.

In planning toys to be painted it is well to keep the coloring simple enough so that pupils can do good and effective work without too much dependence on adults for finishing touches. Children love the feeling of "doing it all," and it is a mistake not to permit them to finish their own work. Some trouble and heartaches are likely to be avoided if pupils are advised to wear their oldest clothes to school on days when painting is done, as even the most careful child may meet an accident with a can of paint and brush, and the ounce of prevention is worth while.

Technique and finish in articles made in the shop is, of course, not the chief good to be sought. At the same time no teacher of discernment will fail to evaluate good workmanship from the character-building point of view. If pupils are to

respect the church school in the same way in which they respect the public school, as a matter of course the work of the two must be equally creditable. But the question goes deeper than this and often touches life itself. A child who made carelessly one napkin of her luncheon set was not forced to take out the poor work and do it over again, but she sensed the disapproval of the teacher, and as the days went by, became aware that her work fell below the standard of the class. At length she took out the crooked stitches and made the napkin as perfect as possible; but both teacher and pupil felt that the chief gain was not in a creditable bit of hand work but in self-control, persistence, and the putting of one's best effort in the task at hand. It is only when manual activity is so directed and so employed that it possesses true educational value.

### 8. THE RESEARCH HOUR

The program of the workshop hour may be profitably varied by a type of activity here designated as *research*. Such activity should arise out of the life of the group and its study of problems and questions met from time to time; it might include visits of inspection to various industrial sites, museums, and points of interest. To give a concrete illustration, one Junior Department following the plan visited a creamery in connection with the health studies; discovering the beauty that lies in a butterfly's coloring and seeking further facts about butterflies and moths, they went to a museum where a fine Christian curator, who had been prepared in advance for their visit, displayed the treasures of the insect collection and so started the boys and girls on new interests. A new pipe organ was being installed in the chapel where these children worshiped, and they had keen interest in visiting an organ factory; later they were told much about their own organ, and enjoyed an organ recital prepared especially for them. A fourth visit was made to a park for the study of trees; for a fifth visit they were taken across the city to a beautiful memorial chapel to enjoy the wonderful pictures that hang on its walls, and to have their worship service in its lovely atmosphere. Not only did the pupils enjoy these experiences but they had opened to them five new lines of thought and interest, and this in such a natural way that all became a part of life itself, coming to them more fully and abundantly through the church school.

Out of these trips with their research came some of the impetus for the manual activity. A need for gesso-framed pictures for the children's gallery was discovered during the museum visit, and for some days the pupils worked joyfully

under the direction of the curator in supplying this need. Health week suggested the preparation of several sets of picture cards arranged for the teacher of a frontier school to be used in her work of laying health foundations with her pupils. In this way discussion of problems, research, and the meeting of actual situations in a practical and effective way, became closely integrated and proved of high educational value.

### 9. THE BUSINESS AND CLOSING HOUR

This period should generally be quite brief, seldom more than fifteen minutes, and often not more than five minutes in extent. The pupil chosen as chief executive—the mayor, if this form of organization is used—should preside. The business should be conducted with dignity and dispatch, and in reasonable accord with parliamentary usage, though pupils need not be overburdened with this.

This is the period at which all reports of committees announcements, and business matters pertaining to the department that are to be handled by the pupils should be presented. The period, brief as it is, may become one of the most effective factors in the program, training boys and girls to participate intelligently and in a businesslike fashion in the work of the group.

### 10. SPECIAL EVENTS IN THE CHURCH VACATION SCHOOL

Programs along the lines suggested will form the ordinary routine of the school, but it is advisable at times to introduce some special or surprise event. It keeps up interest and attendance to announce sometimes that a surprise is being prepared, keeping the nature of it a secret known only to the principal and two or three helpers till the time comes to carry it out. How often such numbers shall be introduced, and of what nature they shall be depend on the group and the resources at command.

**Suggestions.**—A *Picnic* and *Field Day* may be used for one special event. In many cases it will be possible to arrange for the Junior Departments of several schools in the community to unite in a *Field Day* with a competitive program of races and other athletic events.

A *Vacation School Night* in the local church often serves to bring the work of the school before the community. A program of songs, memory work, worship service, stories, and habit talks will interest adults and portray the school activities simply and effectively.

Somewhat more spectacular is the *Street Parade*, which

brings delight to the heart of the Junior and often calls the attention of outsiders to the school. It is possible to carry out, at small cost, a very creditable parade, with banners, marching songs, and school yells. The police department will generally co-operate, if a reasonable hour is chosen, and keep the streets and crossings clear.

*Social Events.* A weekly lunch to which pupils bring their own sandwiches and at which mothers serve one dish—it may be ice-cream cones, lemonade, fruit punch, or fresh fruit—gives an opportunity for the friendliness and fellowship of eating together, and often brings out phases of child thinking and behavior that alone are sufficient to repay for the trouble required.

One school permitted each pupil to bake an individual cake in a patty pan, the name of each child being put in the pan on a bit of paper. Arrangement was made whereby another school, as a part of the health teaching, was taken for a ride of several miles into the country to visit a creamery, where each child was given a treat of ice cream.

*Trips.* Other trips would include visits or expeditions to places of interest in the vicinity. Trips to the city hall, a fire station, police headquarters, a bakery, a bank or a business house, a book bindery, a printery, a power house, a factory, museum, art gallery, cathedral, library, fort, mint, round house, light house, observatory, packing plant or warehouse, are possibilities one or more of which must lie within reach of almost any school in our country. Plans for such trips should be carefully made, and the discussions and reports following the trips should be skillfully directed so that pupils may get the full benefit of the new experience and the stimulus which it gives to their thinking.

*Outside speakers.* Interesting speakers may sometimes be brought to the group. The mayor, the chief of police, a fireman, a banker or business man, a missionary in costume, any person who has something of special interest to children, and who knows how to give it to them, may be induced to come for a brief talk.

Entertainers may also add much to the pleasure of the pupils. A musician, a clever story-teller, one who does good sleight-of-hand or chemical tricks, a cartoonist or an adept at chalk talks may aid the school greatly. Only the inexperienced leader needs to be cautioned as to the desirability of making certain in advance as to just what will be given.

*Commencement Exercises.* The commencement should be a special event that means much to pupils, teachers, and parents.

It should be given wide publicity through the local papers and pulpits, and by special invitations to friends. An exhibit of all the work should be a prominent feature of the program, and the awarding of certificates should be made an impressive recognition of real progress and work well done. The hour set for the Commencement should be chosen to suit the convenience of the constituency. The evening of the final day is often the best time, as an evening hour permits the attendance of parents who are busy during the day.

The program for the Commencement should be worked out in part at least by the pupils and, if possible, presided over by the pupil chief executive. It is nearly always advisable to let most of the program numbers show the regular work of the department rather than make of them special numbers, whether of music, speaking, or drama.

## CHAPTER IV

### FROM DAY TO DAY IN THE JUNIOR DEPARTMENT

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#### LESSON I

#### “WHEN I GROW UP”

**Aim:** To initiate or confirm pupils in the observance of health practices, and to start the interpretation of these as the basis of a good and useful life.

**Suggestions to the leader:** The order of lessons followed in this manual has been chosen on the supposition that all Juniors are interested in being strong; that most of them have had lessons in health in the public schools, and that to link such teachings with those of the church school is natural and will give both more weight. Any other arrangement more fitted to individual conditions may be used, so long as the guiding principle is found and made effective in the terms of child needs and development.

**Opening session:** The opening session is most important; leaders cannot be too strongly urged to see that this is planned with greatest care well in advance. In the overemphasis sometimes placed on the project principle, schools have been allowed to meet and do as pupils wished, when there was such lack of training that the first days of the session were disorganized and only confusion could result. This entails too much loss. On the other hand, in some situations pupils come with so much practice in conducting school affairs that almost from the first they may have large share in the direction of the program. In one resort town where the school was certain to enroll half of its pupils from the local church and the other half from visitors, committees of local pupils and the leader made all plans for the first two or three sessions the week before school opened. By the end of the third day a good school spirit had been established, and from that time on all pupils were able and ready to take their part.

In quite a different situation, where the leader meets each year a new group of rough and untrained boys, the most successful way of handling them has been to start off the first

session with a lively song, thrown on the screen. This is generally marked by noise rather than melody. The second number is quieter, and when the third or fourth song has been finished the turbulent group is calmed and under the control of the leader, who is then able to proceed on more conventional lines. In any case the procedure must be chosen to meet the needs of the group; any other principle of selection will prove barren of results or positively disastrous.

The schedule for the first week follows Program I, page 23, though any other preferred order may be chosen. If pupils are unfamiliar with the flag salutes as suggested on page 26, a marching song may be substituted until the salutes are developed and learned; and any known response, such as Psalm 100 or Psalm 23, may be used in place of the one suggested.

### I. INTRODUCTORY SERVICE

1. *Signal; Entrance March; flag salutes*; see page 26.
2. *Response*; page 28.
3. *Hymn*: No. 168, first stanza.
4. *Leader's Prayers*: Our Father in heaven, who lovest all, bless us, we pray thee, as we meet in the opening session of our school. Help us in our study, our work and our play, that we may follow thy will and grow more like Jesus every day.
5. Call to study; page 28.

### II. CLASS HOUR

#### Materials:

1. The pupil's textbook, Lesson I.
2. A Bible for each pupil, personally owned whenever possible.
3. *Health Teaching in the Schools*. Theresa Dansdill.
4. Health charts and pamphlets from Bureau of Education, Washington, D. C.
5. Pencil and notebook for each child; notebook preferably of the loose-leaf type with temporary cover of paper, a permanent cover to be made by owner later.
6. A large and suggestive variety of pictures, culled from various sources, of men of achievement, such as Roosevelt and Grenfell; many pictures of food, athletic events, and those suggesting good-health practices, such as dentifrice advertisements, bathtubs, and similar cuts.

**Procedure:** Open the period with an informal discussion, following any line of approach likely to enlist the quick

response of the pupils. Often an item of current news interest will afford a point of departure. The school year recently closed may be another opening. Or the leader may display the pictures of men and women well known and ask to have them named. What qualities of each are admirable? List these on the board as given by pupils, then lead them to describe the man or woman whom each admires the most and would choose to be like.

Have ready for quick distribution at this point the pupil's text. Let pupils read Lesson I section by section, stopping frequently for discussion of the rules discovered by the boys. Have one pupil or a teacher record these rules on the blackboard as each is worded by the class, and at the close of the reading allow time for the copying of the rules in notebooks. Discuss 1 under "Something to Do," add the other rules, and mark the best, as directed.

From these rules select those which pupils decide shall form their code of health. These may be written in brief form on the blackboard, in the notebooks, and on the reverse of health calendars. The government bulletins give eight "rules of the health game" which may serve the teacher as a guide. At least a part of them, perhaps four or five, may be built into the habits of the pupils during the vacation school session: "Brush teeth after each meal; a full bath more than once a week; eat slowly; milk daily—no tea or coffee," and such others as may seem most desirable.

Discuss with pupils the investigations suggested in 6 and 7 under "Something to Do." Arrangements may be made to have different pupils interview nurses, doctors, and dentists; and to visit dispensaries or clinics to find out what service each is rendering the community. A study of refuse disposal and fire ordinances may be started at this time.

In using 5, "Something to Do," the leader may draw on the board (pupils who desire copying in notebooks) a sketch of a wall or an arch made of stones, each stone to be named as some factor of a good character—courage, truthfulness, etc. Ask if health is to be included. Let pupils look up the references, 2 Timothy 2. 3 and 1 Corinthians 16. 13. Tell pupils that these commands were not originally written as health rules, and let them decide if they may be so used helpfully. In anticipation of the assignment for Lesson III, set pupils searching for hints to be found in the Gospels as to the way in which Jesus observed health rules, his out-of-door life, his vigor and poise—mental and physical qualities that could have come only with superb health.



## III. THE WORSHIP SERVICE

Move forward to the worship service without break, opening it with

1. *Prelude, and Hymn*: No. 169,<sup>1</sup> second stanza.
2. *Scripture*, selections on page 26<sup>2</sup> (1 Corinthians 9. 24-27).
3. *Song*: Song of the boy; page 26.
4. *Prayer*, in unison, page 28.
5. *Song*: "O Master Workman," third stanza, page 28.
6. *Offering and Dedicatory Prayer*, using second and fourth stanzas of Hymn No. 194.
7. *Postlude and Dismissal* to recreation period.

## IV. RECREATIONAL PERIOD

For the first recreation period, various forms of tag are suggested. Later interruptions will be avoided if leaders make sure that pupils use the opportunity to secure a drink of water before returning to the classroom.

For formal games, one or more of the following may be used:

*Pass Ball*, Elliott and Forbush, page 89.

*Three Deep*, La Porte, page 100.

*Chips*, La Porte, page 94.

## V. WORKSHOP HOUR

1. Start the calendars and A-B-C books as suggested in 3 and 4 of "Something to Do."

2. Plan and start whatever is most needed in the school. A good initial project is the making of a garment protector to keep clothes clean and tidy while at work. For girls use a large square of sanitas or unbleached muslin. Cut off one corner and add tape to go around the neck, also two tapes to tie about the waist. Decorate with stitchery or applique of colored gingham, linen, or sanitas.

For boys, use a straight strip of denim or khaki, with strap support and belt, cut on the lines of carpenter's aprons. These protectors are far from feminine, and boys are sure to approve of them.

3. Other projects may include the provision of flower holders for the school, made by painting jars of good shape;

<sup>1</sup> Hymn numbers refer to *Hymnal for American Youth*.

<sup>2</sup> Page numbers refer to "Order of Worship," in *Hymnal for American Youth*, except where such citations obviously refer to pages in this manual, as, for example, the page references under "Introductory Service" in this lesson and in paragraph "3" under "Workshop Hour" (this lesson).

receptacles for tools, materials, and supplies of all sorts, from boxes; mounting of pictures for decoration of room; making of health posters, using the pictures suggested on page 50, and supplementing these by others brought by the pupils from time to time, making and mounting blue prints or smoke prints for a decorative frieze for the classroom; the painting and repairing of furniture in the school or at home; cleaning and planting of home or school yard to make it more sanitary and beautiful.

## VI. WORSHIP TRAINING PERIOD

Let the committee, for the first time, be appointed, if this seems the best way, by the leader; later committees may be selected by the pupils, or the department may be assigned alphabetically to these committees. A department teacher or the leader should always meet with this committee. While this committee is at work planning the worship service for the third session, the other members of the group will spend the time in memorizing the words of hymns and responses and in becoming familiar with the worship program for the second session. All of the group should assemble for the last ten or fifteen minutes of the period to practice the hymns for the following session.

## VII. BUSINESS SESSION

Necessary announcements, appointment of committees, suggestions to start pupils thinking about the possible future pupil organization of the department, in preparation for the election that may come in a day or two—all these should find a place in this brief period, at the close of which the pupils will be dismissed, in an orderly fashion, for the day.

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## LESSON II

### THE FOUR PRINCES

**Aim:** To help pupils consciously align themselves with others in their efforts to build a strong body as an instrument of service in the world.

#### I. INTRODUCTORY SERVICE

Use same order as in Lesson I. If desired, substitute for the response there used the following:

*Leader:* Teach me, O Jehovah, the way of thy statutes;

*Department:* And I shall keep it unto the end.

*Leader:* Give me understanding and I shall keep thy law;

*Department:* Yea, I shall observe it with my whole heart.

*Leader:* Make me to go in the path of thy commandments;

*Department:* For therein do I delight (Psalm 119. 33-35).

Sing first stanza of Hymn No. 168.

Omit the leader's prayer and use the same call to study.

## II. CLASS HOUR

Open the hour with a brief recalling of the rules worked out in the previous session, having others added if pupils so desire. Let pupils discuss the calendars they have made and add the seals that indicate their record. Call for reports on assignments 6 and 7 of Lesson I.

Let different pupils tell the stories of health which they have found and read. Then take up anew the discussion of the good character chart begun on the first day, and let pupils talk again about the place of health in character-building. When the discussion has opened the question, suggest that the story for Lesson II may help to answer the question; it tells of certain young men who once had to decide for themselves in this matter. Have the story read aloud, stopping at the right place to have pupils determine what the young princes gave up and what they gained; let the class decide if "it paid." Move slowly through the rest of the lesson, getting from those who have interviewed, according to assignments 6 and 7, the reports they have. Discuss, and revise if desired, the decisions as to most important parts of the health code. It may be well at this point, where it can be done, to have each child weighed and measured, with the figures recorded on the chart.

Pupils may next talk over making health posters, decide for what purpose this shall be done—to help individuals in the school or send to a teacher in a city mission or on the frontier as an aid in teaching health to other boys and girls. Plans for a poster exhibit may be initiated at this time also.

Discussion of a health play may be opened, with sufficient suggestions from the leader to create interest on the part of pupils and set them thinking on the story they wish to tell and how to tell it.

Close the lesson by having the last two paragraphs read by two different pupils. Ask class to think about these reasons for keeping health rules, and decide if they are good reasons. Explain any words in the memory verse that are not understood; let pupils tell the meaning of the verse in their own words; allow a few minutes for learning it, and ask pupils to recite it in unison.

## III. WORSHIP SERVICE

*Note:* The teacher must constantly bear in mind that the worship program as worked out by the pupils may differ widely from the ones given in this manual. The ones here suggested may serve as guides, but ought not to be followed too closely; they will save the time of a busy teacher, but it will probably be better that pupil initiative shall not be hampered by use of them.

1. *Prelude and Hymn*; Hymn No. 179, first stanza.
2. *Scripture*; Psalm 15.
3. *Leader's Story*: "The Pole That Could Not Stand."

Straight and tall they stood, those telephone poles. In a long line they climbed the hills, dipped into the valleys, and stretched across the country, holding high in the air the copper wires that carried all sorts of messages into every farmhouse in the countryside.

Suppose a man or a woman were taken sick, or a little child were hurt, the wires carried the message to a doctor, who was soon on his way to help. Suppose some new joy came to a family—click! click! went the receivers, and soon all the neighbors were rejoicing.

When rainy days came, or the long winter evenings held people at home, men and women, boys and girls, could chat readily with friends too far away to reach otherwise. In all this friendly and helpful work, the poles had an important part to play, for the wires were of service only as the poles held them up. You may be quite sure the best of care was taken of these important poles. At regular times they were given protecting coats of paint, and the inspector looked them over frequently to make sure that all was well with them.

If you had gone up and down that line and looked at each pole carefully, you would have found it hard to tell one pole from another, so much alike they appeared to be. They were of nearly the same height and thickness, and they were painted alike. Even the inspector himself found it hard to see any difference, and so each pole was given a number, painted in white on its side: "F231, F232, F233," and so on. But though the poles looked so much alike, one differed greatly from the others.

One night there came a heavy storm. The wind blew furiously. The rain came down in torrents. The lightning flashed and heavy thunder sounded. The river rose so high that a farmer living near it feared the mill dam would give

way under the pressure of the water. He went to the telephone to warn the people living in the town in the valley below. As he took the receiver from the hook, no familiar ring sounded; there was a strange silence.

"Something wrong on the line," said the farmer; "a pole must have blown down."

At about the same time, the inspector tried to call the farmer to ask about the safety of the dam. When he could get no answer, he knew at once what had happened. He sent one crew of men to watch the dam and to strengthen it if need arose. He sent a second crew to locate the trouble on the telephone line.

It took the workmen but a short time to find that one pole had fallen, carrying with it many wires and quite destroying the work the other poles were ready to do. These expert men soon cut away the fallen pole, put a new one in its place, and restored the telephone service. They left the fallen pole where it had dropped until a more convenient time for removing it.

The next day the inspector went to see if he could find why this pole had fallen.

"It is as tall and as large as any pole of them all," he said, as he looked at it. "It is smooth and straight; it has a fine coat of paint; it looks exactly like the others. Why did it fall?"

He stooped to examine the broken end of the pole and rose, shaking his head gravely.

"I see! I see!" he said. "This pole had a rotten heart. At some time or other it took to itself a bit of filth. It still stood as straight as ever, and the badness of its heart did not show under its dress of paint. But it was there, even though no one knew it. No one would find it out as long as the weather was good and it was easy to stand. Yet the evil thing was in its heart, growing and spreading deeper and deeper. When the storm came the pole could not endure the strain. It fell because its rotten heart had made it weak."

4. *Prayer*, in unison, page 28.

5. *Offering and Offering Prayer*.

6. *Postlude and Dismissal* to recreational period.

#### IV. RECREATIONAL PERIOD

##### Suggested games

*Progression*, George Draper, page 35.

*Poison*, Draper, page 32.

*Lame Fox*, Elliott and Forbush, page 93.

## V. WORKSHOP HOUR

Let the time of this hour be given to working out a model of the classroom or the child's sleeping room, on very simple lines, showing location of windows and bed, in case of the sleeping room; windows, possibly heating apparatus, and seats in schoolroom. See assignment 3 in pupil's text. By directed and carefully guarded experiments with burning incense and lighted candle, help pupils to find the best location for furniture. Teach them that a bed should not be placed in the corner of a room, where circulation of air is always the poorest. If it is necessary to put the bed in that position, it should be made up so as to permit the user to sleep with head at the foot of bed, in order to obtain better air.

A good project for this time is the making of window boards and heavy cloth screens for use in cold weather, to make sure of plenty of fresh air and the avoidance of drafts.

Other projects may be found in the making of tooth-brush racks, towel-holders, shoe-cleaners, dusting equipment, and articles of similar utility in making and keeping home or school clean. Incinerators of heavy wire for the safe burning of papers will have interest for boys.

## VI. WORSHIP TRAINING PERIOD

As suggested for the first session.

## VII. BUSINESS PERIOD

Introduce again the question of an election, and if this is to be carried out, permit the appointment of committees to plan ballots, if desired, for use on the fourth day; ballots to be made in the workshop hour of third or fourth day.

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LESSON III

## THEODORE ROOSEVELT'S QUEST FOR HEALTH

*Note to Leader:* If by any chance there are but four school days in the first week of the vacation school—as sometimes occurs when the Fourth of July falls within the first week—omit Lesson III, or exchange it with Lesson IV, in order that the organization of the pupils may be effected and set to work during the first week of the school.

**Aim:** To help pupils understand the value which others

have placed on health, and to appreciate the efforts which have been put forth to secure health for oneself and for others.

### I. INTRODUCTORY SERVICE

As in Lesson I. (*Note: It is well to use programs of service more than once, in order to give pupils the feeling of pleasure that arises from meeting the familiar. At the same time, care must be exercised not to permit any program to become hackneyed by too frequent use.*)

### II. CLASS HOUR

Open the discussion by letting pupils give the best reasons they have discovered for trying to get and keep well and strong. If children respond frankly, they will express such motives as the desire to win in athletics, to run faster than comrades, to enjoy oneself. Occasionally pupils may have learned by experience that the boy or girl who is weak and listless, subject to frequent colds and headaches, does not stand well in classes; health is needful if one is to have a brain that works well. Some child may have been assigned the task of preparing the story of R. L. Stevenson, who did his work in spite of bad health, rather than fully and freely with good health. Raise the question as to gaining health. Let pupils talk about ways of getting strong if one starts out with the handicap of weakness and ill health. Refer to Lesson I, and state that the lesson for this the third session, tells the true story of a Pathfinder of Health, the story of an American man whom we all admire. Turn then to Lesson III, and have it read aloud by the pupils. Like the four young princes, Theodore Roosevelt gave up certain things in order to grow strong; he gained certain other things. Let pupils put these on the debit and credit side and see which is worth the more.

The story material concerning Gorgas, Trudeau, Grenfell, and others whom pupils or teachers may suggest may be used at this time, for individual research on the part of pupils, with reports given in informal or story form, as may seem most desirable. See bibliography for suggestions for books to use.

### III. WORSHIP SERVICE

1. *Prelude.*
2. *Hymn:* No. 168, stanzas 1, 2, 3.
3. *Scripture:* 2 Timothy 2, 3, 4, 5, or Psalm 15.
4. *Prayer,* in unison, page 28.
5. *Reading* (or recitation) by pupil, "Right Kind of American Boy," page 29.

6. *Hymn*: No. 239, stanzas 1, 2, 3. (Teacher may add a word of explanation and emphasis on heroic ideals in stanzas 2 and 3.)

7. *Offering and Prayer*.

8. *Postlude and Dismissal*.

#### IV. RECREATION PERIOD

##### Suggested games:

*Japanese Tag*, Elliott and Forbush, page 34.

*Red Rover*, Elliott and Forbush, page 221.

#### V. WORKSHOP OR RESEARCH HOUR

1. Use this hour to begin assignment 1, 2, or 4 under "Something to Do."

2. Make provision for groups of convenient size, or for the department as a whole, to make an investigation or research trip. A tour of inspection to a creamery, a bakery, a grocery, a flour mill, or a packing house is among the possibilities. A clinic, a dispensary, or a health center, if arrangements can be made with those in charge, may be shown to pupils as an effective agent in the welfare of the community. With proper safeguarding by adults, an investigation of menaces to health and safety may be studied, and as far as lies within the power of Juniors, remedied. Accumulation of waste as a fire hazard, careless disposal of refuse, and destruction of breeding places of mosquitoes all may have interest for Juniors and all may be intelligently handled by them.

#### VI. WORSHIP TRAINING PERIOD

As indicated in previous lessons.

#### VII. BUSINESS SESSIONS

May be omitted, if the trips proposed take up the time. If observed, this period may be used to perfect details for the work of the morrow if it has been decided to organize the school. Tellers for the election may be chosen, ballots and ballot boxes made ready, or committees appointed to care for these matters.

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### LESSON IV

#### CAPTAINS IN COMMAND

**Aim:** To arouse in each pupil a sense of responsibility for the smooth and orderly working of the department; to teach self-control.



## I. INTRODUCTORY SERVICE

1. *Entrance March*; flag salutes.
2. *Responsive Service*, page 37 or Psalm 119. 33, 34, 35.
3. *Hymn*: No. 170.
4. *Lord's Prayer* in unison.
5. *Call to Study*, page 28.

## II. CLASS HOUR

Vary the procedure by having pupils turn at once to the text, and begin the reading aloud of the lesson story, stopping at the close of the first incident. Be sure that pupils understand the way the game is played clearly enough to get the teaching intended. Some children follow the rule that only the orders given by the captain shall be obeyed. Other players then give orders with the intent of catching the unwary opponent. Some children play by the rule that anyone may give orders, but only those preceded by the words, "Simon says" shall be obeyed. The rule once agreed upon governs the game.

The second illustration may have more meaning for city children; the incident is taken from life and is common enough in some cities. Rules about crossing the street, retiring at a set hour, or prohibitions concerning use of sweets or chewing gum may mean more to other pupils. The content of the illustration is of minor importance if from it the children gain the reason for the rule.

Encourage free discussion as the reading of the successive sections proceeds. Take time to have all the questions of the text answered. Strive to enlarge the pupil conception of just and good laws, and lead the class to see that the best control of the group arises from a group-imposed control. Herein lies an opportunity to lay the foundation for a convinced obedience to law, which is the basis of all good citizenship.

The reference to the children wading in the river has been purposely made vague in order to draw the pupils into a discussion as to the reason for the prohibition. Let them seek for a good reason; was it mere show of authority on the part of the officer? In actual fact the little transgressors knew they were violating the law, as the river formed a part of the city's water supply; the children argued that "once did not count," and perhaps they might not "get caught." Tell the class this after they have thought out the situation for themselves, and ask them to decide as to the right or the wrong of the position which the children took.

Encourage participation in the discussion of Mosaic, local,

and national laws, and then call for suggestions as to laws that may be needed to make a good school. Let pupils talk over a system of many minute rules, and one of a few simple general rules; which is the better? An effective method of securing self-control is to foster the spirit that makes many rules unnecessary. Talk of self-control as an essential of a "captain in command" and let each pupil find and read silently one story of a good captain; two stories are suggested in the next. If time permits, call on two or more children to tell the story each has read, leaving out the names of the characters, and letting the class guess them. Be sure that sufficient emphasis is put on each person's responsibility for keeping whatever laws may be chosen by the group, whether such action is known to others or not.

### III. WORSHIP PERIOD

*Note:* In preparing for this period, the committee should provide for its merging with the study period; there should be little break between the two; the first number, and the selection of the single stanza of the hymn, is suggested as voicing an attitude which should characterize each pupil as he comes from the lesson hour of this session. If a skillful word of explanation of the hymn can be given without moralizing, the spirit of service may be deepened.

1. *Hymn:* No. 170.
2. *Reading,* in unison, the Commandments as arranged on page 25.
3. *Hymn:* "I Would Be Learning," page 25.
4. *Scripture,* with sufficient explanation to make it understood—Exodus 18. 13-26, or Exodus 24. 3, 4, 12-15 and 32. 15, 16.
5. *Prayer,* page 28.
6. *Offering and Offering Prayer.*
7. *Postlude and Dismissal.*

### IV. RECREATIONAL PERIOD

#### Suggested games:

- Hoop Target,* Elliott and Forbush, page 73.
- Spot the Rabbit,* Elliott and Forbush, page 75.
- Run, Sheep, Run,* Elliott and Forbush, page 80.

### V. RESEARCH HOUR

The time of this period may be spent in three types of activity for this organization session:

1. Initiate and complete as far as possible the pupil organ-

ization of the department. Elections may be by ballot, or conducted in whatever manner the group shall choose. One plan that works well is to have a general ballot, when any pupil's name may be written for any office. Those receiving the highest number of votes are considered the nominees, who are voted for on second ballot.

When officers and chairmen of committees are chosen, the committees are set up. Generally, it should be arranged that each pupil of the department serves on one committee, so that each is given a share and feels a responsibility for the conduct of the school.

2. Committees should at once meet and start their organization by planning for immediate action. The Board of Health and the Fire Chief may be requested by the department executive to make a report at the following session. Leaders should foresee the needs of this hour and have at hand materials and suggestions for the consideration of each committee, not with the idea that all that is offered will be or should be accepted, but as a stimulus to thinking and endeavor.

See that all officers and committees function as soon as possible, as only in this way can interest be maintained and the true values of an organization be secured. Nothing will run without effort. Pupil organization is planned not for ease or pleasure, but as one effective means of training pupils in self-direction and self-control; and leaders must provide support, guidance, and stimulus, particularly at the outset.

3. The third type of work that may be done during this period has been suggested in assignments 1 and 2 of the pupil's text. This may be done during the school hour or assigned as a thought task, to be reported on and carried out the following day. Some pupils of the class may enjoy making a cover and preparing the pages for a book to be known as "The Law of the School"; a similar book, "The Record of the School," may profitably be kept.

Assignments 3, 4, and 5 may be talked over, the questions connected with them raised, and pupils set on the way of discovering answers. In the majority of cases tasks to be performed out of school in preparation for the recitation are not given to vacation school pupils; now and then a pupil is found who likes to have something to read or study out of school hours, and for such pupils these assignments may be used.

It is suggested that whenever it is possible, the school should be supplied with fine prints of the pictures named, or with others of the same general sort that may be chosen by teacher or leader. These prints should be placed where all can see and

study them from the first day on, the pictures chosen for the week's study being added with the coming of each new week. The Cosmos Company, the Perry Picture Company, and many others provide good black-and-white or sepia prints for a few cents each. The Colonial Art Company, Oklahoma City, have a long list of prints from which to choose, varying from small sizes to large, and costing from two cents up. Their color prints are exceptionally good. The school that can add these prints to its collection has made a fine contribution to its equipment and one that will be of permanent worth, and the attempt should be made; if only one or two pictures can be secured, let these be had, for the enjoyment of the pupils and the enrichment of their souls.

Miniature color prints at two cents each in thousand lots, or four cents each in hundred lots, are available from the Colonial Company, and are unsurpassed for individual use. Children may be permitted to buy these prints for themselves for use in their notebooks. It is suggested that at the outset of the work a cover for the notebook of temporary character be provided, one made, perhaps, from heavy cover or wrapping paper. Then make sure that the development of the notebook makes it of such value to the owner as to create in each pupil the desire for a cover worthy of the contents; this may then be worked out in the activity period and become an integral part of the entire program, and valuable not as an interesting bit of handwork, but as a factor in genuine character development.

#### VI. WORSHIP TRAINING PERIOD

As suggested for previous sessions.

#### VII. BUSINESS SESSION

Announcements. Calling of meetings of various committees.

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### LESSON V

#### THE CLOCKS OF GNOSTER TOWN

*Note to Teacher:* This story is adapted from the poem of the same name, by Edward Rowland Sill, published by Houghton Mifflin. Used by permission. Teachers are urged to read the entire poem as a part of their preparation. It is probably unnecessary to add that the satire of the poem is too advanced

for Juniors and unsuitable for them; but they are able to enjoy and understand the main thought of the poem as adapted here.

**Aim:** To deepen admiration for and quicken the desire to cultivate the courage that dares to stand alone against the crowd.

### I. INTRODUCTORY SERVICE

As in Session I.

### II. CLASS HOUR

Begin by asking for informal reports on the health rules; have these been easy to keep? Make use of all answers given, but give more emphasis to those that indicate rules broken because of the influence of others, and those that were kept in spite of ridicule. Refer to the laws that were talked of and formulated in the preceding session, and let pupils discuss when these will be kept most readily—when everyone is keeping them.

Proceed with a discussion of assignment 2 in pupil's text, without allowing pupils to use text. Bring out the idea that to follow the crowd sometimes means lack of courage to do what one knows to be right; it sometimes means one fears to be called "queer." Stimulate the thinking that will prepare pupils to answer the questions in 2 and 3. Next call for the texts and have the story read aloud.

The teacher's approach to the story should be such that pupils sense the humor of it, without letting this in the least detract from its value. There is probably little to be gained with Juniors in giving the significance of "Yunus," "Gnoster," or "Mundus," though this may be done if children show interest or curiosity. The leader may give an effective close to the reading of the story by reciting the seven lines beginning, "Ah! if Yunus had only known," and the eight lines beginning with "If ten think alike." These may be written on the board for copying into notebooks.

Have the quotation from Proverbs learned; (see suggestions for committing to memory, page 37) and then let pupils work on the assignments. All of these may be carried out; though, in order to allow much choice, more is generally given than can be done in the allotted time.

The paper drinking-cup suggested is made from a square of writing paper; it is so easily done, and is such a safeguard when one is traveling or in a situation where no individual cups are provided, that every child should be taught to make and use the cup. Fold the paper diagonally. With the fold held between left thumb and forefinger, turn first the right-hand and then the left-hand corners up at right angles with the fold, and at

about one third of the distance from each end. Fold one upper corner forward, one back; open the cup slightly with forefinger.

### III

1. *Prelude, and hymn:* No. 170.
2. *Hymn:* "O Son of Man," No. 165, third stanza; read or recited by a pupil.
3. *Responsive Reading:* Psalm 34. 7-22, or 7-15.
4. *Leader's Story:* "A Tribe of Strong-Hearts."

Do you remember the story of Caleb, one of the twelve men whom Moses sent to see what the land of Canaan was like? How hard he tried to get the people to listen to his words when the ten spies who were afraid told of the dangers of the land! God rewarded Caleb for being a Strong-Heart by permitting him to live long enough to enter the promised land.

Many, many years later a grandson of Caleb proved himself a Strong-Heart also. His story is told in the tenth chapter of Second Kings. This man's name was Jehonadab; he helped King Jehu to put idol worship out of the land.

Probably, as Jehonadab rode back and forth with the king, he saw much of the wickedness of the people. He saw too how weak they had grown. He saw them forgetting God. All this made him feel sorrowful and troubled, as he sought for the reason of the people's wrongdoing.

"It must be," he thought, "that living in houses makes them soft. They drink wine too, till they have no power to stand against the wrong. My people must not be like them. They must be like Elisha, the prophet of God. His body is strong, and his mind is like his body; he is able to resist weakness and wickedness. He dares to stand alone against all the rich and powerful prophets of Baal. I will teach my people his ways; and they will teach their children after them."

So Jehonadab went back to his tribe and called them before him; he asked them to follow the rules that would make them into a tribe of Strong-Hearts.

"You must not live in houses," he said. "It makes your bodies weak. You must drink no wine; it takes away your power to resist evil. Be strong to do the right. Dare to stand alone. Be Strong-Hearts, like our great father, Caleb."

Do you not wish you could know what the sons of Jehonadab said in reply? The Bible tells not a single word of their answer. But we can guess what it must have been from a story of the tribe told long after Jehonadab gave them these rules.

The story shows what splendid Strong-Hearts they were, and how well they had kept the rules.

More than two hundred years after Jehonadab had helped King Jehu, a mighty king of Babylon was planning to march against the people of Israel. People who lived in the plains through which the army must march grew frightened and sought shelter in the city. Among these were the Rechabites, the grandsons of Jehonadab. They had kept the rules of their father so well that everyone who looked at them knew them for Strong-Hearts. They dressed in rough garments. The men wore long beards. Again and again they were asked: "Who are you?" and always they proudly answered: "We are the sons of Jehonadab, the son of Rechab."

The great preacher-prophet, Jeremiah, heard of these Strong-Hearts. He knew their rules of living; he knew how courageous they were. He planned to teach the careless people of Jerusalem a lesson. He sent for the Rechabites to come to a room of the Temple. Here he set before them great bowls of wine and drinking cups.

"Drink of the wine," he said; "drink of it."

Quite probably, in those days as to-day, in Eastern countries it was thought most impolite and rude to refuse whatever might be offered by one's host in his house. Jeremiah was more than an ordinary host—he was a great man, a man of God. Dare the Rechabites refuse what he offered?

Perhaps they understood that he was intending to teach others a lesson and did not mean that they were to drink the wine. I do not know. I like to think that they thought him quite in earnest, but that they held the command of their father Jehonadab in such honor that no Strong-Heart could set it aside, not even if Jeremiah himself commanded them. At any rate their answer was:

"We will drink no wine. Our father Jehonadab commanded us to drink no wine forever, and we obey his word. He also told us not to dwell in houses, and we have obeyed this all these years. But since the king of Babylon has come into the land we have dwelt at Jerusalem for safety."

Jeremiah approved these fine Strong-Hearts. He said to the men of Jerusalem: "Look at these men; they have obeyed the voice of their father, a mere man like yourselves, and not God. But you would not listen to the word of God himself, though he has spoken to you many times through the voices of teachers and prophets."

Then to the Rechabites themselves, Jeremiah said: "Jehovah approves of the way you have kept your father's command-

ment; Jehovah says that Jehonadab shall never lack a man to stand before God forever." Do you not think these men felt it was a splendid thing to be a Strong-Heart?

5. *Prayer*, page 28, Hymnal.

6. *Postlude and Dismissal*.

#### IV. RECREATION PERIOD

##### Suggested games:

*Barnyard Chorus*, Draper, page 68.

*Chic-a-dee*, Draper, page 53.

*Floor Baseball*, Draper, page 51.

*Red Triangle Ring Toss*, modified by using the letters of the school. See Draper, page 50.

#### V. WORSHIP TRAINING PERIOD

Conduct the activities of this period as usual; see page 35. Make sure that all pupils are given training in the understanding of the elements of the worship program, and that those who are selected to assemble the program are being helped to build a service of real worth.

#### VI. RESEARCH HOUR

1: Complete the formulation of the school code of laws begun in the previous session. These should be read and discussed in the business session and proper action taken concerning them. Move slowly here. Use the laws suggested by pupils in answer to assignment 1, Lesson IV, as guides and helps.

2. Picture study under leader's direction. Use Watts "Sir Galahad," Millet's "Feeding Her Birds," or any other picture that is available and that fits the needs of the group in hand.

A treatment of the picture, "Sir Galahad," would include the telling of the legend of the Holy Grail, if pupils are not already familiar with it, and of Sir Galahad, the knight of King Arthur's Round Table, known for his purity. Give, or have a pupil give, Tennyson's lines beginning "My strength is as the strength of ten." In the picture, where is Galahad? Is he standing in dreamy meditation or in prayer? Of what is he thinking? To what is he listening? What pictures does he see? Was Sir Galahad one who dared to stand alone?

Incidentally, a health lesson may be drawn from a bit of the story of the making of the picture, for Antonio Corsi, the model, is said to have broken all records by holding the pose



for more than two hours, an impossibility for one not in robust health.

If Millet's "Feeding Her Birds" is chosen, lead pupils to note the kindness and love of the young peasant mother, the patience of the older little sister who sits back waiting her turn, the simple character of the home, the peasant garb and wooden shoes of the little ones, and the good health and serene content and happiness in each face.

## VI. WORSHIP TRAINING PERIOD

As usual.

## VII. BUSINESS PERIOD

Reading and discussion of, with ratification or rejection for remodeling, the laws proposed by pupils for the school government. Reports of committees. Announcements.

Hymns suggested for the first week:

"For the Beauty of the Earth," No. 38.

"O Jesus, Prince of Life and Truth," No. 179.

"Father in Heaven, Who Lovest All," No. 168.

"I Would Be True," No. 170.

"O Son of Man Thou Madest Known," No. 165.

Pictures suggested for first week's study:

"Sir Galahad," Watts.

"Song of the Lark," Breton.

"Feeding Her Birds," Millet.

"The Angelus," Millet.

Brief stories of many of the pictures by the great masters may be purchased from the Colonial Art Company, at one cent each. Other helps may be found in the children's books on art which almost any library possesses. The stories to be told should be brief, simple, and planned to help the pupils understand the picture studied, and at the same time give a key that will make possible their easy entrance into the spirit and beauty of other pictures.

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## LESSON VI

### THE LONE BRICK

*Notes to the Teacher:* 1. The schedules for Lessons VI-X inclusive follow the arrangement, number II, on page 23. Any other order more fitted to individual situations should be chosen at need.

2. The central thought of Lessons VI-IX inclusive is co-operation. That of Lesson X may be considered as a special type of co-operation, loyalty to one's family.

3. Lessons I-V stressed the need of getting and keeping well and strong as an essential part of the building for to-morrow. That health is desirable as a foundation for a vigorous mind and a clean spirit is suggested as simply as possible under "Something to Do," Lesson IV. From this point on the lessons deal more specifically with attitudes. It is hoped that the teacher will see no break between the earlier and the latter lessons, but will clearly perceive the thought that binds them into a whole.

**Aim:** To help pupils discover the added strength and joy that comes from working with others.

### I. INTRODUCTORY SERVICE

(To be used throughout the week)

1. *Prelude and Hymn:* Use Hymn No. 49 as a processional, or a pupil choir may sing it as school marches to place.
2. *Call to Worship,* page 9.

### II. WORSHIP SERVICE

1. *Scripture:* Jesus' ways of helping.—Romans 15. 3a; Philippians 2. 8; Matthew 20. 28.
2. *Hymn:* "Marching With the Heroes," No. 201.
3. *Leader's Story:*

We are all of us willing, so we think, to do the big task, to march with the heroes and to be companions of the strong. But sometimes we feel that what each of us may do is too small and unimportant to count. (Here expand the following outline: A king once summoned his people to the top of a hill to shout as loudly as possible. Each, desiring to hear the great noise and thinking his voice would not be missed, kept silence, and not a sound was heard; or tell the following:)

Sarah had thought about her work in the home, and at last she decided it helped so little she might as well leave it undone. So when mother ushered a caller into the living room she found no one had dusted; when she went to prepare dinner, she discovered no one had dried the dishes. "It counts for so little," said Sarah, "I thought it made no difference."

It happened that Sarah's home was near the sea, and a great stone wall kept the garden from being carried away by waves. Mother took Sarah down to look at the wall. It was made of many stones. Some of them were so large that three men could

not have moved one alone. There were many smaller stones that Sarah could have tossed into the sea; and in between the stones both large and small were layers of cement that held them all together.

"Which of all these stones is the most important?" asked mother. Sarah looked thoughtfully at the wall.

"The big stones help a great deal," she said, slowly, "but it takes the little ones to fill up too. And they all need the cement."

"Indeed they do," agreed mother. "All of them go to the building of a strong wall. What if the cement should say, 'I count for so little; it can make no difference if I let go?'"

"Oh, mother," cried Sarah, "do you mean my work is like the cement? I like to think I am cement, even if I cannot be a big stone like you or father!"

4. *Prayer*, by leader, or by pupil, according to arrangement, that we may not slack our tasks great or small; but that each may give of the best he has, in work, in thought and in substance, for the good of others.

5. *Offering and Offering Prayer*.

6. *Hymn*: No. 225 or No. 49.

7. *Postlude and Dismissal* to study period.

### III. CLASS PERIOD

Introduce the discussion by asking pupils to retell the story of Yunus, who dared not stand alone. Ask them to talk of times when it is hard to stand alone, and yet not right to go with the crowd. Guide the discussion so that pupils begin to see there may be times when it is wrong to try to stand alone, and help them make judgment as to when it is best to stand alone, and when it is best to do as others do. The final decision may not be reached immediately, but when the question has been opened, suggest that the story for the day may help in the finding of at least a part of the answer. Turn then to the texts, and let the class read the story aloud.

At the close of the story ask one pupil to read the memory verses. Explain unusual words, such as "faction" and "vain-glory"; and if this seems wise, let pupils express the meaning of the verse in their own words. The form may be unconventional, but if the spirit is not trifling and irreverent, the gain may be worth while seeking.

If time permits, the stories of Nabal and Joseph may be found and read. Was Joseph in any sense a "lone brick" in his family before he was sold into Egypt? It may be well to

show that the fact that God used Joseph to save his people does not justify any faults of Joseph; God never needs our mistakes to work out his purposes, though in his wisdom he often uses them. How can we tell how much better the world would be if we made no mistakes, but let God use our better instead of our poorer selves?

At first thought, the story may not seem to be one that lends itself to dramatization, but groups have so used it, with joy and profit. Probably only the spontaneous and informal dramatization should be thought of.

The Colonial Art Company will furnish the miniature and larger sizes of "The Helping Hand," and their use is urgently recommended. The prints of "All's Well" may be had from the Perry Picture Company. If neither of these can be had, the current magazines will doubtless give some prints that can be interpreted as a co-operation story.

#### IV. WORKSHOP HOUR

1. If pupils are keeping up notebooks, and mounting the pictures from time to time as suggested, they may be ready at this point to begin a cover of permanent type for the books. The making of this should be an integral part of the course, and may have, if properly used, as much meaning for the child as any phase of the study. Proceed slowly, and let the cover develop to meet a real need and to express the pupil's own thinking. Suggest that books are generally bound in harmony with their contents; material of cover, color, or decoration may suggest the message of the book. A book on outdoor sports would not be suitably bound in dainty silk, for example. If it is desired to suggest the contents through the decoration, it will be safe to make the cover of some good neutral shade of heavy paper over strong cardboard. Most public schools of to-day are equipped with a hand eyelet set with which the holes for binding the cover and leaves with lacings may be made. Use a simple form of construction, for which almost any arts and crafts book will give full directions. The cover decorations and head and tail pieces may be used to add much to the beauty of the whole; these may be done in water color, crayon, cut-outs, or they may be pictures cut from magazines or other sources. A coating of white or colorless shellac as a finish to the cover is often desirable. While the execution of the work may occupy the workshop hour, much of the planning may be done at other times.

2. The hour may be used in working out any project for co-operation that may arise. If, as often happens, a teacher on

a mission field or in the foreign section of one of our great cities, needs the health posters, or cards for use in teaching English to foreigners, a practical application of the teaching may find this channel of expression. See the suggestions for service projects, page 41, for other hints.

#### V. WORSHIP TRAINING HOUR

The committee should meet as usual to plan the service for Session 8. The leaders of this committee should be sure to take advantage of the opportunity for training the children in vocal expression of prayer, and from this point on increasingly the pupils should compose the prayer, and voice it, either a small group in unison, all of the department together after the form is learned, or a single pupil may lead. The part of the department not engaged in setting up the program of service may use some portion of the hour for copying these prayers in the notebooks.

#### VI. BUSINESS SESSION

The pupil executive should preside, the adult director being near at hand to give help as needed. The business sessions of this week may be slightly longer than for the first week, the time being apportioned properly, during the five days, to the different committees until these are functioning smoothly and feeling themselves a working factor in the department life.

#### VII. RECREATION PERIOD

##### Suggested games:

*Progression*, Draper, page 25.

*Poison*, Draper, page 32.

Any game already learned.

Any game prepared in the workshop period.

### LESSON VII

#### HOW THE FIRE HAZARD WAS CLEARED

**Aim:** To help pupils to see an old story in twentieth-century terms.

*Note to Teacher:* This story is true, almost to the last detail; names only have been changed. It followed the telling of the story of Nehemiah, in which the pupils were but mildly interested. The boys were much delighted at the share which the

girls demanded—the serving of lemonade, which came as a surprise, and the second surprise was the rendering of the memory verse on the following morning. This explanation is added because a Junior to whom this story was read objected to it on the ground that “such things never really happen”!

### I. INTRODUCTORY SERVICE

As in Session 6.

### II. WORSHIP SERVICE

1. *Scripture*, selected verses of the Nehemiah story.
2. *Hymn*: “Marching With the Heroes,” No. 201.
3. *Prayer*.
4. *Offering and Offering Hymn*, page 33.
5. *Dismissal* to study hour.

### III. CLASS HOUR

Begin the discussion of the day by having reports from pupils on the helping and co-operation pictures that have been studied, or which they have found and brought to class. In situations where children are not likely to have access to pictures, much can be done if the teachers will have available a large collection of old magazines and illustrated papers, which are often rich in material for teachings of this sort. Let the picture study suggest that many people help in many ways, and that “all service counts the same with God.”

Tell the story of the old king whose visitor was greatly surprised to find there were no walls about the city. The king took his guest on a tour of inspection, pointed out artisans and workmen, women and children, each busy at his appointed task, and then the king said, “These are my walls, and each person is a brick.”

Have a pupil tell briefly the story of Nehemiah’s building of the wall, and direct class to turn to the lesson story in the text, which may be read aloud by pupils. At the close allow free comment and suggestion; there will probably be a desire to make an attempt to carry out a similar piece of work. Help pupils to find the local need and fit the story to the situation. A safety campaign may be the greatest need; pupils may make their own traffic signals, appoint their traffic officers, and practice the local rules in their own department, or with the smaller children, thus learning by actual experience the meanings of “Stop,” “Go,” and any other signs. The co-operative effort may be extended, at need, beyond the immediate circle, through the preparation of sets of traffic signs for peoples in

communities of which class may know where English is not read or understood. Any one of the assignments, 2, 3, or 4 may be carried out, or one of like spirit, as need may suggest.

#### IV. RESEARCH HOUR

Initiate and carry to completion as far as time permits the work suggested under "Something to Do" in pupil's text.

#### V. WORSHIP TRAINING HOUR

As usual.

#### VI. BUSINESS PERIOD

If the study of fire hazards is undertaken, this may be the logical time for a visit to a fire house, for which arrangements and announcements may be made in this hour. If two or more trips of inspection seem desirable and can be carried out, the assignments of pupils to groups, and all other plans for the smooth functioning of the department may be perfected during this period.

#### VII. RECREATION PERIOD

Suggested games:

*Woolly, Woolly Wolf*, Elliott and Forbush, page 282.

*Circle Ball*, Elliott and Forbush, page 286.

*Animal Chase*, Elliott and Forbush, page 272.

## LESSON VIII

### NO SHARE

**Aim:** To emphasize the joy of working together, and to lead pupils to see the loss when any individual fails to do his part.

#### I. INTRODUCTORY SERVICE

As in Lesson VI.

#### II. WORSHIP SERVICE

1. *Hymn:* No. 170 or No. 225.

2. *Prayer:* Directed by leader or by pupil chosen as leader of worship: thanks for the opportunity of serving God through helping his children.

Petition that we may always see God's call to us through simple daily tasks.

Petition for the will to do these tasks when they are seen.

Close with repetition in unison of third stanza of "O Master Workman," page 28.

3. *Scripture*: Acts 4. 32-35. Precede the reading by a brief description of the early church and its setting out of which grew the joyful sharing of all things. Make sure that the language is fully understood by pupils; it may be well to use a modern translation such as Goodspeed's.

4. *Offering and Offering Prayer*.

5. *Dismissal* to class hour.

### III. CLASS HOUR

Begin the hour by drawing upon the experience and observation of the children as to the different people who contribute to the making of a city or a village. Here is an opportunity to dignify and properly evaluate the lowly work of many toilers such as street diggers, sewer men, and "day laborers," at whose work some turn a scornful eye, but whose efforts, though humble, are necessary. As the contribution of each type of worker is named it may be put on the board or written in the notebooks. Let children talk of what results would follow if any one of these workers refused to use his special talent. At this point provision may have been made to have pupil read the words that George Eliot puts into the mouth of the old violin maker: "If my hand slacked, I should rob God. He could not make Antonio Stradivari's violins without Antonio." Leader may tell the story of "The little Whittler of Cremona"<sup>1</sup> who longed to make music by singing, as did his friends, but who could only whittle. Yet, whittling to the best of his ability, he learned finally to turn his wonderful gift to the making of the finest violins the world has ever had.

It may be well to let pupils discuss the person who misses the most when one fails to do one's share, those for whom the service is to be done, or he who fails to perform it. Suggest that no one try to answer at once; let the class watch people who are serving; let them recall times when they themselves have served, and done all that was possible. Who had the greatest satisfaction out of the service? Recall times when some punishment has been given for failure to do a bit of work; start pupils to thinking as to what was the heaviest punishment.

Turn then to the story of the day, and let it be read aloud by the pupils. What answers to the questions just raised does the story give? Suggest that all try to test the validity of the answers, and report to the department, or write the findings in

<sup>1</sup> See Bibliography.



their books. Have the memory verses read aloud in unison, and let pupils express in their own terms the reason for selecting these verses as the summing up of the lesson. What word in the first is the emphatic word? In this connection, *whole*; no partial service is satisfactory. In the second verse the pupils will doubtless select *all*, with its emphasis of frequent repetition. If desired, the copying and illumination of these verses may be taken up later as a workshop project.

#### IV. THE WORKSHOP HOUR

1. Follow out the suggestions given in pupils' text.
2. Conduct a tour of investigation to some place where co-operation is well illustrated. A packing house, a shoe factory, a paper mill, or a building in process of erection, is a possibility.
3. Use a part of the hour for checking and commenting on the health records. This should be done at least once a week, and it will probably be better to do it oftener; the matter will require but a brief time if done daily and habit formation will be surer if frequent attention is thus focused on it.

#### V. WORSHIP TRAINING HOUR

As in previous sessions.

#### VI. BUSINESS SESSION

Announcements. Reports from committees. Transaction of whatever business may be most important at the moment.

#### VII. RECREATION HOUR

**Suggested games:**

*Cap Tag*, La Porte, page 94.

*Dodge Ball*, La Porte, page 95.

*Hunt the Fox*, La Porte, page 96.

### LESSON IX

#### PICTURES IN A TELEPHONE

**Aim:** To help pupils realize our debt of gratitude to many races and peoples for the commonest articles of daily use.

**Note to Teacher:** The telephone has been chosen for this lesson, as it is so commonly used in both city and rural districts. The lesson material as given should be set aside for any other

that will make the story more meaningful to any group. It is conceivable that the making of a pair of shoes, a toothbrush, a sheet of paper, a carpet, and any one of a thousand things, might serve better in certain localities. The meaning of the lesson rather than its specific content is the point to be stressed.

### I. INTRODUCTORY SERVICE

As in Session 6.

### II. WORSHIP SERVICE

1. *Prelude and Hymn*: No. 201.
2. *Scripture Response*, page 27.
3. *Recitation* (by pupil): "Comrades, Known in Marches Many," page 27 (to be given in simple manner, and without announcement).
4. *Leader's Story*, "The Bellows Boy" (from poem by Edward Rowland Sill), who felt that he helped the organist make his music, since the master, the organist, and even the beautiful people in the choir, "only did work like mine. The music all was God's and came from him."<sup>1</sup>
5. *Prayer*, led by pupils of committee for worship program.
6. *Offering and Offering Song*, page 33.
7. *Postlude and Dismissal* to study hour.

### III. CLASS HOUR

Teacher may open the session by telling the story of "The Hunt for the Beautiful," by Raymond Alden, or "The Golden Windows," by Laura E. Richards. Ask the pupils to tell of others who have looked for beautiful or interesting things far off and later found them at home, and state that the story for the day is of a boy who did this very thing. Then have the lesson read, letting each reader give two or more sections according to the length of paragraph. If a small globe is available, it will be interesting to note the parts of the world to which we send for telephone materials; or an outline map of the world may be placed before the class and the parts from which different supplies are secured may be colored in rapidly with crayon, as the reading goes on.

Pictures culled from various sources may be used to illustrate the workmen who are mentioned, the "kingdom" from which the different parts are taken, and the way each is prepared for use.

At the close of the period let the class repeat in unison the

<sup>1</sup>Used by permission of Houghton Mifflin Co., publishers.

memory verse. Suggest that its first sentence might be a good motto for class adoption; and if this is done, appoint one or more children who write or letter well to put the words on the board before the morrow, perhaps using colored crayon and any simple or suggestive decoration within their power.

Use assignments 3, 8, and 7, as suggested under "Something to Do." Plan for the initiation of assignments 1 and 2.

#### IV. WORKSHOP HOUR

Carry out assignment 5, and a little later, assignment 6.

#### V. WORSHIP TRAINING HOUR

As usual. If the workshop hour is used for a trip, it will probably be well to put it after the business session, and it may be necessary to make the trip include the recreation hour also.

#### VI. BUSINESS SESSION

Use in whatever way the need of the moment may indicate, being sure that all committees are functioning, and that each is finding a real part in the school life.

#### VII. RECREATIONAL HOUR

**Suggested games:**

*Hold Tag*, Elliott and Forbush, page 36.

*Lame Fox*, Elliott and Forbush, page 93.

*Fox and Gander*, Elliott and Forbush, page 235.

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## LESSON X

### THROUGH THICK AND THIN

**Aim:** To quicken the sense of loyalty to home and to those who make the home.

*Note to Teacher:* It is suggested that in planning for this session it be made the "Mother's Day" of the church vacation school. For this reason it may be well to use the Mother's Day program in the Hymnal as a guide in preparing the worship service.

#### I. INTRODUCTORY HOUR

As in Session 7.

#### II. WORSHIP SERVICE (see Program XIII in Hymnal).

1. *Introduction*, by leader. "The White Carnation."
2. *Hymn*: No. 38, first and third stanzas.

3. *Messages of Five Governors* (simplified to suit pupils).
4. *Responsive Reading*.
5. *Prayer*, by pupils in unison, page 41.
6. First two of "five messages of lovers of mothers."
7. At this point, if desired, pupils may march before mothers, softly singing and giving each a flower or favor.
8. *Hymn*, page 42, sung as a solo, or some other desired solo honoring mothers.
9. Offering and Offertory.

### III. CLASS HOUR

As a preparation for the full understanding of the lesson story let the pupils study a picture of Millet's "Gleaners"; explain that the custom pictured was followed in the land of Palestine. Let a pupil look up and read the Mosaic law as to gleaning, Leviticus 19. 9, 10; also Deuteronomy 24. 19-22.

Introduce the story as one that has come to us from Bible times concerning a young girl whose sense of love and loyalty led her to follow a course that did not look easy but which seemed to her right. The story may be presented in any way that seems most suitable; the teacher may tell it, permitting pupils to read it later as a review; a pupil previously chosen may be prepared to tell it; the class may read it silently, or aloud by sections; or pupils chosen previously and prepared, may give the story in a simple dramatization.

Make it as natural and easy as possible for the class to give their individual reactions to the story, and to translate Ruth's attitude in terms of their own problems. Let them suggest different persons to whom each of them may hold a relation similar to that of Ruth to Naomi—mother, father, guardian. Probably not one of them will have the need to react just as Ruth did; let suggestions be given for practical ways in which loyalty and love to parents may be shown. Skillful guidance at this point ought to result in natural and sincere decisions for a more active loyalty to home and family. If it seems best, these may take some such form as is suggested in assignment 2.

A study of the picture, "The Mother," Whistler, may form an appropriate feature of this session. If a large print of the picture can be purchased by the pupils for the school, its unveiling and presentation may take place at this time. So discuss and study the picture as to help pupils to note anew in their own mothers the love and patience, the strength and steady purpose that has been given to them, which ought to call out in response their own love, devotion, and loyalty.

#### IV. WORKSHOP HOUR

Complete any project which may have been started.

As the five or six succeeding lessons deal with themes centering in the circle of home and friends, a project of helpfulness at home may be started, the carrying out of which may call for the making of a variety of articles of beauty or utility. Table mats made on burlap from soft rags of pleasing colors, on the principle of the hooked rugs now so popular, racks provided with hooks for holding kitchen or tool equipment, hot dish protectors, filing cases of large-sized envelopes provided with a secure cover, recipe files, blotter and desk sets and portfolios from wall paper samples, are suggestive of a long list of articles that any Junior under proper direction can make well. The thing made, it must never be forgotten, is not the point of importance. The activity of the workshop, to be of value, must be the direct outgrowth of a felt need, discovered as a result of the study and discussion periods; it becomes of most worth to the individual pupil only as he feels within himself the impulse to bring to a practical outcome the heart of the lesson which he has been studying.

#### V. WORSHIP TRAINING PERIOD

As usual.

#### VI. BUSINESS PERIOD

Announcements. Reports from committees, being sure that each one is working, that each has a genuine task to do, and is discharging its duties as originally planned, or finding other fields of service as an outgrowth of newly discovered possibilities.

#### VII. RECREATION PERIOD

**Suggested games:**

*Japanese Tag*, Elliott and Forbush, page 34.

*Red Rover*, Elliott and Forbush, page 221.

Any game chosen from those the pupils already know and like.

**Hymns suggested for the second week:**

"Marching With the Heroes," No. 201.

"Hail the Glorious Golden City," No. 225.

"With Happy Voices Singing," No. 49.

"This Is My Father's World," No. 46.

**Pictures suggested for special study:**

"A Helping Hand," Renouf.

- "All's Well," Winslow Homer.  
"The Horse Fair," Rosa Bonheur.  
"The Gleaners," Millet.  
"The Mother," Whistler.
- 

## LESSON XI

## FROM SLINGER TO CHAMPION

**Aim:** To help pupils discover that it is worth while to do small daily tasks faithfully.

## I. BUSINESS SESSION

*Note to Teacher:* The schedules for the week follow type III. There is often need, in the third week, for a new approach, as interest sometimes begins to slacken as the first novelty wears off. A field day and picnic for the department or school may quicken the life of the group wholesomely and help to carry over into the remaining weeks of the school a deeper spirit than would otherwise be possible. A schedule of type III, with business session coming first, and the work hour given over to perfecting the plans suggested in the business may be better fitted than one of the more conventional orders.

Let pupils discuss, with the pupil presiding officer in the chair, plans for the week. Make certain that proceedings are as democratic as possible, and give suggestions where necessary in order to allow pupils as wide a choice in the matter as may be; see page 46 for possibilities, which may be modified to meet individual situations. Whatever plan may be chosen by pupils will demand certain preparation for its successful working out. Invitations may need to be written, programs printed, game equipment prepared, and other supplies made or purchased. The pupil organization has been working by this time long enough to be of real value. The teacher should have full respect for pupil advice and initiative, and at the same time by suggestion and skillful direction make sure that every pupil is a participating and contributing member of the group. Sufficient adult guidance should be given so that each committee appointed for special responsibility in the execution of the plan shall know definitely as to what each is to do and when it must be done.

## II. WORKSHOP HOUR

During this week, use the hour for activity as follows:

1. Complete any projects under way.
2. Prepare what may be needed for picnic or field day, or whatever plan may have been chosen. If a picnic is to be held, "ring toss" and bean bag games for the smaller children may be made; pennants, flags, and streamers cut and mounted to add gayety; table decorations and awards for athletic contests will provide interesting work.

## III. WORSHIP TRAINING HOUR

Check carefully on the use of this hour: Are all pupils having training in preparing or helping to prepare a program for the worship service? Is this being made far more than a perfunctory assembling of elements of a program? Is it becoming a training in understanding the true meaning of worship? Does it help the pupils who prepare the program to enter thoughtfully and intelligently into the worship service?

Are the pupils who spend the time in becoming familiar with the content of the program committing to memory at least a portion of the hymns, scripture, and prayers? Are they coming into a real appreciation of the meaning of the different parts of the service so that each has some meaning for them, though not learned by rote? Does the period as spent prepare the pupils to enter worshipfully and earnestly into the worship? Are they learning to express themselves in prayer naturally and simply but with reverence and sincerity?

## IV. RECREATION HOUR

**Suggested games:**

Relay races of various types, in preparation for the picnic or field day.

## V. INTRODUCTORY SERVICE

and

## VI. WORSHIP SERVICE

These two should merge the one into the other without break.

1. *Prelude and Hymn*: No. 49, as a processional; or pupils' choir may sing as school marches to place.
2. *Call to Worship*, page 9, or Psalm 134.
3. *Hymn*: No. 167.
4. *Scripture*: The Story of the Talents, Matthew 25. 14-27.
5. *Prayer*, by leader or by pupil leader, as decided upon in the worship training committee.

6. *Offering and Offering Prayer.*

7. *Hymn: No. 163.*

(If preferred, the order of worship on page 37 may be used.)

## VII. CLASS HOUR

Open with a talk concerning the tasks that each pupil likes the least to do, making a list of these as they are given, and talking about the reasons for not liking them; some are disliked because they are dull, or stupid, or come every day. It will probably come to light that the feeling of dislike or lack of interest in some task or other is generally common. This, then, is the problem—what shall be done when facing such a task? Suggest that the problem is not a new one—the lesson tells of one boy who met it many years ago. The story may now be read aloud by the pupils, or the teacher may tell it, and suggest a later reading at home or at some convenient time.

If the story is told, as little emphasis as possible should be given to the biblical ending, in which David cuts off Goliath's head. Do not permit pupils to take away the idea that David triumphed because of a faith in God which brought miraculous victory; his confidence and trust could never have been had he not faithfully and fully discharged his daily tasks in the place where God had put him. It was because he had done so, and had felt God's support in lesser needs that he could so confidently rely on it now in the greater need.

When the story has been finished let pupils talk it over if they so desire; then turn to assignment 2 and let this be read and discussed. Is the suggested rule a good one? Shall it be adopted? If so, it may be lettered during the work period of the next day, or it may be at once written into the notebooks for preservation in this way.

By all means be prepared to give the story of Col. Waring, and the way in which he dignified the street cleaning. Provide the means for pupils to get the story for themselves if possible, but make sure all the pupils receive it in some way.

Assignment 6 is meant to suggest a type of reaction, providing activity for the work hour, which may be worked out in many ways and which may offer a guiding principle for meeting dull and unpleasant tasks throughout life. The ability to brighten the dull spots with a bit of nonsense or a touch of color and gayety needs cultivating, and the Junior age is none too early to begin.



## LESSON XII

## FRIENDS INDEED

**Aim:** To help pupils cultivate a sense of loyalty to friends.

## I. BUSINESS SESSION

As outlined in Lesson XI.

## II. WORKSHOP HOUR

As outlined in Lesson XI.

## III. WORSHIP TRAINING HOUR

As usual.

## IV. RECREATION HOUR

**Suggested games:**

*Weaver's Race*, Draper, page 34.

*Reuben and Rachel*, Draper, page 35.

*Roll Ball*, Draper, page 39.

## V. AND VI. INTRODUCTORY AND WORSHIP SERVICE

1. *Prelude and Processional*, Hymn No. 49.

2. *Call to Worship*, "Call" and "Doxology," page 9.

3. *Department Prayer*; thanksgiving for home and friends; petition for help in growing more loyal and faithful from day to day.

4. *Hymn*: "Just as I Am, Thine Own to Be," No. 131.

5. *Scripture*: Ruth I. 16, 17.

6. *Offering and Offering Prayer*.

7. *Hymn*: No. 170.

## VII. CLASS HOUR

Introduce by questions as to friends and what a friend means or does for one. What does one look for in a friend? What does one give to a friend? List these as given, and develop from the answers a statement, in Junior terms, that loyalty in a friend is one of the responses most desired. Juniors may not know the word "loyalty," but if the meaning is first worked out, they will readily accept and use the term. Let the pupils then go back in thought to the lesson of Ruth and recall how she showed her loyalty to her mother.

Turn to the lesson story to find a way in which two friends showed their loyalty to one another. Have the story read aloud. Then discuss the friendship of David and Jonathan.

Did this friendship cost either friend anything? Does friendship usually cost? The question of divided loyalties may come up. How far was Jonathan justified in standing by his father? Did he turn against his family when he brought the final message to David? To what extent is one right in maintaining loyalty to friends rather than to family? There are undoubtedly many situations in Junior life under certain conditions, in which children may be true to the best in them only by repudiating parental teachings. Such cases call for great tact and sympathy on the part of the teacher. In general, it is fairly safe to teach that the more loyal one is to family spirit, and the better member of the family one proves himself to be, the more loyal will he be to the group; the better he serves the group, the better citizen of town and state will he prove. It is the reasoned conviction and the intelligent interpretation of family and patriotic standards that has most character-building value, and for such conviction the teacher must work. The church vacation school affords a fine opportunity for helping pupils to make constructive judgments on family, social, and civic conditions, in accepting them where they are right and good, and in striving to make them better where this is needed.

Let the lesson story be read or told, and discussed. If time permits, read the "Numbers" story, and let a pupil tell the story of Livingstone. The "Story of Sonny Sahib" is a charming one that the children are sure to enjoy, and has a valuable teaching, and the study of the picture, if this can be obtained, will interestingly complete the lesson. Unfortunately, no reproductions of the painting are known to be available, though the book containing an appreciation of it, as noted in the text, may be easily found.

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### LESSON XIII

#### UNCLE BEN'S BOX

**Aim:** To help children see the beauty of trustworthiness and to desire it.

##### I. BUSINESS SESSION

As suggested for Lesson XI.

##### II. WORKSHOP HOUR

As in Lesson XI.

## III. WORSHIP TRAINING HOUR

As usual.

## IV. RECREATION HOUR

Any games, races, or contests chosen by the pupils.

## V AND VI. INTRODUCTORY AND WORSHIP HOURS

1. *Prelude and Processional*: Hymn No. 49.
2. *Call to Worship*: Psalm 134.
3. *Hymn*: No. 170.
4. *Scripture*: "The Gentleman's Psalm," Psalm 15.
5. *Leader's Talk*, based on Psalm 15.
6. *Prayer by Leader*; or use, in unison, prayer on page 28.
7. *Offering and Offertory*, page 33.
8. *Hymn*: No. 167.

## VII. CLASS HOUR

With Bibles open before each one, let pupils talk over Psalm 15. Let pupils define in their own terms such phrases as "walketh uprightly," "worketh righteousness," "speaketh the truth in his heart," etc. Let them decide if it is easier to "speak the truth" or to "speak the truth in the heart," and give examples of telling the truth as far as narration of facts goes, but conveying the wrong idea. It is often easy to deceive by merely keeping still; one may often break a law and "get away with it." What is one to do when such chances come? Have them look up the rule once given by a wise man—

"Avoid it, pass not by it;  
Turn from it, and pass on" (Prov. 4. 15).

Turn then to the story and have it read aloud by three or more pupils, each reading a considerable section of the story. At the close let pupils discuss at least two courses of action which Frank might have taken—he might have decided that the box of trash was useless, and burned or thrown it away, or at least proposed to do so, as the other boys before him had done. He might have kept the money, supposing that no one would ever know. Did he know as he worked that the box was his touchstone? Be sure the class understand what a touchstone is and how it is used to test the composition of alloys which are laid against it; hence, we have come to call any standard or experience which tests the quality of a person a touchstone. Do people usually know when they meet their own touchstones? Let pupils name some common character touchstones, honesty, truthfulness, loyalty, trustworthiness.

Connect the lesson story with Psalm 15. Let pupils decide if Frank would have spoken the "truth in his heart" if he had said only, "I have finished" without mentioning the money he had found. Would he have been walking uprightly? To whom or to what was he being loyal? If the pupils gain the general idea of being loyal to a standard of uprightness at this time, it will be better to wait till a later lesson for a more definite formulation of the principle.

The teacher will find help in discussing the assignments if opportunity is taken in preparation, to read Fosdick's *Second Mile*. This, of course, is too adult for the Juniors, but the spirit of the "second mile" may be given to them in the terms of the boy and girl who gladly and lovingly did more than each was asked to do. They were loyal and dependable, ready to serve cheerfully. If there is time, the leader may tell the story of "A Girl Queen Who Dared":

The king of Persia once sent messengers through all the land, asking that the most beautiful girls be sent to his palace, that from them he might choose one to be his queen. A young Jewess, as modest and sweet as she was brave, was chosen. Her name was Esther; her father and mother were dead, and Esther had been brought up by her uncle, Mordecai, who had loved her and treated her as if she were his own daughter.

When Esther went to live in the king's palace, no one guessed that she was a Jewess, for her uncle had advised her to say nothing of her race and her people.

Among the men at the king's court was one called Haman. He stood high in the king's favor, but he was a mean and wicked man, who dearly loved to be praised and honored. Most of the men at the court were ready to win his favor by bowing low to him when he passed on the street and by flattering him as often as possible. Mordecai refused to thus honor Haman, and this made Haman so angry that he plotted to kill Mordecai.

Wicked as Haman was, he dared not kill Mordecai with no better excuse than he had, so he thought up a clever plan by which he might get rid of his enemy and at the same time win favor with the king, instead of laying himself open to blame.

"The Jews," said Haman to the king, "dwell here in your land, but they follow their own customs and not the customs of the king. Give me orders to have them punished for so doing, and I will turn over to the king's treasuries much money, for they are rich."

The king gave the necessary orders, and Haman went out determined that the punishment should take the form of death to all the Jews in Persia. So he sent messengers riding up

and down through the land with notices to the Persians to kill the Jews and take possession of all their wealth on the appointed day.

Can you imagine the distress that came to the Jews when they heard this plan? Queen Esther, living in the king's palace, did not hear of it at once, but one day a messenger came to her from Mordecai, telling of the trouble and distress of the Jews, and asking her to go to the king and request him to recall the orders given by Haman.

Esther was much troubled by the message from her uncle, though she feared to obey his command. She sent back the messenger, saying to her uncle: "It is a rule of the court which none dare disobey, that no one may go into the throne room unless summoned by the king. If one does go in without special summons, that one is killed, unless the king chooses to hold out his golden scepter. I have not been called before the king for these thirty days. How can I suppose that he will hear me if I go now unsummoned?"

Mordecai sent back word to the trembling Esther: "God will deliver his people in one way or another; through your help, if you are willing to give it, it may be. If you are afraid to go before the king, do not imagine you will escape when the day of destruction comes; you will meet the fate of other Jews. Who knows but that you were made queen to help your people at just such a time as this?"

Then Esther decided what she must do. "Go back to my uncle," she directed the messenger, "and tell him, and all the rest of the Jews, to pray for themselves and for me. I go to the king to ask mercy for myself and my people, and if I die, I die."

Dressing herself in her rich and royal robes, Esther took her way to the king's throne room. Her heart beat fast and heavy with fear and excitement as she entered. Would he hold out the scepter to her, or would he refuse to listen? The king looked up and saw the queen standing before him. He stretched forth his hand with the scepter in it, saying kindly: "What would you, O queen? What is your request? I will grant whatever you ask."

Queen Esther, touching the scepter with the tips of her fingers, answered: "My request is that the king and his minister Haman honor me to-morrow by attending a banquet which I have prepared for them."

"Hurry!" said the king to a messenger; "tell Haman to make ready to attend a feast which the queen has prepared for us."

When Haman received this summons he was joyful indeed,

and boasted to his friends of the high favor in which he stood. He arrayed himself in his best and went with proud heart to the banquet. When the feast was finished, the king said once again to Esther: "What is your desire, O queen? For what do you make request?" And once again, Esther answered as before: "I desire that the king and Haman feast with me to-morrow."

When the second feast was ended, and the king again asked Esther to make request, promising to grant whatever she might ask, Esther made a brave reply: "A wicked plot has been made against my people. They are condemned to die. I ask that my life be given me at my petition and my people at my request." Then in answer to the king's questions, she told him of the distress that had come upon her people.

The king was very angry when he learned of the trouble that had come to his young queen, and he demanded in wrath: "Who is he, and where is he, that has dared plan this evil thing?"

"A foe is he," answered Esther, "an enemy, even this wicked Haman." Haman needed no words from the king's lips to tell his power was gone forever. The court officers came at once and took him away for punishment, and the man whom he had sought to kill, Mordecai, was made chief minister in his stead, and had the power and position that had once been Haman's.

The king sent messengers everywhere throughout the land with orders that made the killing of Jews impossible, and so Haman's dreadful plot came to nothing. In gratitude for their delivery, and as an honor to a young queen who dared greatly to save them, the Jews made the day that had been intended for their destruction a holiday of rejoicing.

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## LESSON XIV

### THE HONOR OF THE TRIBE

**Aim:** To quicken a desire to be loyal to the best ideals of the group.

#### I. BUSINESS SESSION

As outlined for Lesson XI.

#### II. WORKSHOP PERIOD

As in Lesson XI.

## III. WORSHIP TRAINING HOUR

As usual.

## IV. RECREATION PERIOD

Let pupils select the three best liked games, and play them.

## V. AND VI. INTRODUCTORY AND WORSHIP

1. *Prelude.*

2. *Service of Worship.* See IV, pages 9 and 10 of the Hymnal).

*Note to Teacher:* This service, unchanged from the form given in Hymnal, has been chosen with the idea that occasionally it is valuable for pupils to follow a printed form, and to participate in a worship service as set forth in church ritual, in order that they become accustomed to such usage.

## VII. CLASS HOUR

Introduce the story briefly by recalling the lesson of the previous day, in which one lad alone found the need to be loyal to his own standard of right. The story for this lesson is of a touchstone that a group of boys met together. Ask if it is easier to meet such tests when alone or with others, but do not insist on a final decision. Go immediately to the story, letting the pupils read it aloud. Most children outside of California, where the incident occurred, will never have seen a loquat, and should be told what the fruit is like—a small oval fruit, with a glossy smooth skin. The trees usually grow with open branches, and are easy to climb. The fruit, hanging in thick clusters, each loquat the size of a small plum, has a rich and acid flavor that most boys like much.

When the story as told in the pupil's text is finished let class discuss it and then write the end as each hopes or thinks it occurred. Be careful not to "color" the situation so that pupils make a "good" answer, or what they suppose they are expected to say, but that each tells what he would have done if he had been in the situation. The lads were in a difficult place after their misstep, and what they decided to do was extremely difficult for them. This is the true end to the story, which may be given to the class after their own answers are finished:

The boys looked for a long minute at Joe, and then, as he turned and started back down the trail, one by one they too turned, and followed him. There was no joyful shouting and running now. With heavy steps and hearts that beat with dread and fear, they retraced the path along which they had come so gayly a few minutes before. Now and then one or

another of the boys would steal a look at Joe's face, but he showed no signs of faltering. He led the way to the very door of the cottage. If his heart was hammering in his breast as he knocked, his head was erect; if his hands shook, no one could guess it as he kept them deep in his pockets.

As the door opened and the mistress of the little ranch looked out, Joe's cap came off with a flash, and he rushed into his explanation:

"Please, ma'am, we're the fellows that took your loquats. We've come back to say we're sorry and to do whatever you say to make up for it." Joe gave a long sigh of relief when the hard words were once out. The woman, too astonished to make immediate reply, gazed at the boys. At length she asked,

"What made you come back? Why did you tell me?"

"Why," stammered Joe, trying to explain, and finding speech not easy though the words no longer choked him, "we're Friendly Indians and we must remember the honor of the tribe. 'Tommy' told us not to forget the honor of the tribe. He'll be dreadful ashamed of us, 'Tommy' will," and Joe shook his head sorrowfully.

"Who is 'Tommy'?" asked the woman.

"Why, 'Tommy' is just 'Tommy,' our leader, you know," said Joe. He could not tell any one, much less a stranger, all that "Tommy" meant to them.

"Well," said the woman briskly, after an instant, "I think he'll not be sorry to hear what I have to tell him!" Then with a sudden gesture of her hand toward the tree, she cried, "Get into that tree, boys, and eat all you wish; there's plenty of fruit for you and for me!"

For a long second the boys stared at her, quite unable to believe their own ears. Then with a shout of joy, they scrambled up the tree. Never had loquats tasted so good! When, a few minutes later, "Tommy" came around the turn of the trail, he was sure that the tree held more boys than loquats.

"Such boys I never saw!" said the owner to him. "Marching up to my door like soldiers and telling me what they had done and asking how they could 'make up for it'! You may be proud indeed of such lads!"

"Tommy's" eyes shone with joy, but he only said quietly enough, "They are good lads for the most part, and they try to remember the honor of the tribe."

But Joe never forgot the look his leader gave him, and still feels it would have repaid any effort he might have made to "make up" for his mistake, even if it had cost ten times as much as he feared.



Tell or have pupils find and read the stories in the list given and bring out in the discussion that each of these men was living up to the highest standard of his "tribe." Show how the world to-day honors men who have such standards. Let the memory verse be so taught that the class accepts it as the summing up of the lesson; suggest that each test it out in the coming days.

A good quotation to have on the board during this week might be:

"Conscious honor is to feel no sin;  
He's armed without who's innocent within."

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## LESSON XV

### A LITTLE MAID AND HER MASTER

**Aim:** To help pupils cultivate an ideal of loyalty and good will toward employers.

#### I. BUSINESS SESSION

As outlined for Lesson XI.

#### II. WORKSHOP PERIOD

As in Lesson XI.

#### III. WORSHIP TRAINING HOUR

As usual.

#### IV. RECREATION HOUR

Use games, races and contests as planned for the week. Other suggested games are:

*Chase the Rabbit*, Draper, page 24.

*Steps*, Draper, page 24.

*Back to Back*, Draper, page 26.

#### V AND VI. INTRODUCTORY AND WORSHIP

If the picnic plans are carried out as has been suggested, it may be most impressive to have the worship hour observed out of doors; in this case an adaptation of the Service VII in the Hymnal may be used. If the field day plan is used and other schools join, the worship service must be planned to fit all the groups, and should be brief, with numbers chosen so that all may participate. The following may serve as a guide:

1. *Doxology and call to Worship*, page 9.
2. *Scripture*: Psalm 23 or Psalm 100.
3. *Hymn*: "O Beautiful for Spacious Skies," No. 239.
4. *Prayer*.
5. *Leader's Story*: an adaptation of "The Man Without a Country."
6. *Hymn*: "America," or "God of Our Fathers."
7. *Closing Prayer*.

## VII. CLASS HOUR

*Note to Teacher*: If plans for a picnic, field day, or other "special event" are carried out, an adjustment of the lessons will be necessary, or at least an adjustment of the schedule. The department may meet for the study period and worship service, the other period being omitted; the entire order of the day may be changed, or the class period alone may be held as usual. The need of loyalty to employers is so marked to-day, and "eye service" is so general, that this lesson ought to be given if at all possible. Pupils may be asked to read it at home, or in connection with the preceding lesson, and a discussion of the assignment questions may be followed, if no other time can be used in its consideration.

Open the lesson by asking questions that lead pupils to a discussion of the loyalty that ought to be shown to one who pays for service. What ought an employee's attitude to be? To give as little for money received as possible? To work only for rewards? Let pupils discuss the reason for slacking so often heard: "I do not get paid for *that*. I do only that for which I am paid." Who suffers most from the practice of this rule? Give a little of the background of Paul's times, and have the memory verse read and talked about, making sure pupils understand fully the meaning of "fear and trembling," "singleness of heart," "eye service" and other unusual phrases.

Turn then to the story and have it read aloud. It may be well to stop at different points for discussion. How might Hannah have felt when she learned of Naaman's leprosy? What reward was hers for telling the good news? So far as we know Naaman did nothing for her, but the little maid would have been utterly unknown if she had done only "what she was paid for," or if she had rendered mere eye service. Let children talk over the "no one will ever know" principle, and come to a decision about it. Finish with reading the memory verse aloud, spending time enough on it to make sure the pupils will retain it in memory.

**Suggested hymns for the week:**

"God of Our Boyhood," No. 169.

"Stand Fast for Christ Thy Saviour," No. 167.

"True-Hearted, Whole-Hearted," No. 163.

"Just As I Am, Thine Own To Be," No. 131.

**Suggested pictures for special study:**

"When Did You Last See Your Father?" Barstow.

Photograph of Michael Angelo's "David."

"Madonna of the Chair," Raphael.

## LESSON XVI

## MAKING AND KEEPING PROMISES

**Aim:** To cultivate in pupils a sense of dependability and trustworthiness.

## I. WORSHIP TRAINING PERIOD

Check on this phase of the school work to make sure that all pupils are having the needed training in building a worship service; that there is increasing participation on the part of all, and that there is a growing intelligence as to the meaning of the various elements that enter into the program of the service.

## II. CLASS HOUR

Begin by reading the first paragraph of the lesson, pupils' books closed. Let them write the answers to the question after time for thought.

Treat the second paragraph in the same way.

Read, or, much better, *tell*, the story of the man in the hospital, and let children decide what the effect on him would have been if the lady had forgotten to visit him.

Next give the situation of Helen, and discuss with children hasty and deliberate promises, and promises made when one has no right to do so.

Give the story of the two sons, Matthew 21. 28-31. Which of the two did the better? What was wrong in each case?

Proceed to tell the stories of Herod and of Darius, or let class turn in Bibles to the Daniel story and read it for themselves. What mistakes did Herod and Darius make? What should they have done when they realized their mistakes? Let

pupils make their judgments, and discuss ways of avoiding such mistakes by being careful about making promises.

State that those who wish to read these stories in outline\*for themselves may find them in the text, and at this point have the books brought out. Let the class read the story of Regulus aloud, section by section. Call for comparisons of the promise made by Regulus and the others mentioned in the story. For a modern viewpoint of that solemn form of promise called an oath of office, the Boston police incident will serve as a forcible illustration; it may be used during the period, or assigned for outside study, as also Morgenthau and Jephthah.

Let pupils try to form a rule about making and keeping promises, and then read the memory verse, and decide if they wish to adopt this as a rule. Let them find Jesus' words about promises, Matthew 5. 37, "Let your speech be Yea, yea; Nay, nay." Explain fully what this means, and let class answer assignments 2 and 3. Assignment 4 may be reported on later, after pupils have had time for further thought and study.

### III. BUSINESS PERIOD

It is sometimes advisable to make one activity or interest predominant in the school for a period, or to give it special attention for a week. Under such a plan the thought of the department for the third week might center in the community. This may be the best time to arrange for visits from the policeman, the mayor, or other town officials. A visit from a business man of understanding may be productive of good results, if he is prepared to meet a situation wisely. For example, Junior lads often find apparent pleasure in teasing local dealers by disarranging bulletins or other signs displayed outside of shop doors. If this unfair attitude could be replaced by one of understanding and co-operation, a genuine gain would be made for Juniors. Possibly the most urgent need is a consideration of telephone operators, and the building up of good telephone manners, and this may be accomplished by the visit to the telephone center suggested in the pupil's text in Lesson IX.

Whatever direction is taken should be decided upon in the light of local needs, and the business session may be used to carry out needed planning, for reports and announcements concerning the different phases of the project undertaken, and for the further development of pupil self-control.

### IV. WORKSHOP HOUR

The activity of this hour will depend on the plans set in motion during the business period. They may involve the

painting and repair of the church or school furniture, or any one of a dozen forms of activity. Strive in all of the activity to secure co-operation and a helpfulness that is the most desirable outcome of the work.

### V. RECREATION HOUR

#### Suggested games:

*Pass Ball*, Elliott and Forbush, page 39.

*Hold Tag*, Elliott and Forbush, page 60.

*How Many Miles to Babylon?* Elliott and Forbush, page 96.

### VI AND VII. INTRODUCTORY AND WORSHIP SERVICE

1. *Prelude and Entrance Music.*
2. *Flag Salutes* (see page 26).
3. *Hymn: No. 170.*
4. *Responsive Reading* as on page, 35, beginning, "Bear ye . . . ."
5. *The Lord's Prayer*, following leader's prayer.
6. *Response: "O Hear Our Prayer,"* page 35.
7. *Offering and Response.*
8. *Dismissal Hymn*, first and fourth stanzas.

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## LESSON XVII

### A CAPTAIN WHO PLAYED FAIR

**Aim:** To quicken admiration for fair play to all, and to stimulate the determination to give it.

#### I. WORSHIP TRAINING PERIOD

As outlined for Lesson XVI.

#### II. CLASS PERIOD

Open the class period by questions concerning fair play; what is fair play? Call for examples of fair play, and let pupils make some laws or formulations concerning it. What is the best rule of fair play we have? (The Golden Rule.) Help children to see that we must not judge too harshly people who lived before the time of Jesus nor expect them to have the same ideals of fair play that we ought to have to-day, but tell them that certain rules of behavior toward each other were

worked out to suit their own conditions and their civilization. Give enough of the background of David's time to insure that the story about to be read will be understood. A border warfare was going on; it was a time when might made right. Let pupils decide if "might makes right" seems a good rule to those who are on the stronger side; what do those on the weaker side think of it? Try to help the pupils to picture the situation in David's time for themselves, and to decide if his men would be likely to know any rules of fair play. Let them recall any story that might show whether David had good rules of fair play. Some pupil may suggest his sparing the life of Saul, as this is familiar to many children. Turn then to the text and have the story of the day read aloud. Call for discussion and decisions as to the fairness of this old law that comes from such a rough age. Ask for instances in which pupils have seen this rule kept—brothers or sisters who go for a pleasure trip and bring back some part of the pleasure for those at home to enjoy will offer one simple but practical use of the rule.

Use the closing minutes of the period for the learning of the Golden Rule, and for the notebook work, and assignments.

### III. BUSINESS PERIOD

As suggested in Lesson XVI.

### IV. WORKSHOP HOUR

See Lesson XVI.

### V. RECREATION PERIOD

#### Suggested games:

*Hopping Bases*, Elliott and Forbush, page 83.

*Still Pond*, Elliott and Forbush, page 135.

*Belling the Cat*, Elliott and Forbush, page 137.

### VI AND VII. INTRODUCTORY AND WORSHIP

1. *Prelude and Entrance March*.

2. *Call to Worship*: Psalm 134.

3. *Prayer Hymn*: "Father Hear the Prayer We Offer," No. 194.

4. *Worship Story*: "A Nation That Played Fair"—the return of the Boxer indemnity money to China; found in *The Rules of the Game* (Lambertson).

5. *Prayer*: We thank thee, our Father, for the men and women of whom we read who have dared and been brave to stand for fair play. We thank thee that thou dost call us to be

brave and fair in our turn. Give us minds that are quick to hear thy call and hearts that are ready to answer. Keep us from following our own selfish way, and give us courage to stand against the wrong.

6. *Offering and Offering Song.*

7. *Postlude* (while pupils sit in silence).

8. *Dismissal Music.*

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## LESSON XVIII

### A BOY WHO DID NOT PLAY FAIR

*Note to the Teacher:* There is a strong tendency in modern education to avoid all negative teachings, and this is probably right. A negative story by itself has doubtful value. At the same time, it is worth while at times to let children see what results from wrong or selfish actions, particularly when it is possible to give such teachings closely linked with the positive and constructive. For this reason the story of Jacob and Esau is here included. The *aim* is to deepen the impression of the preceding lesson by showing what happens when one forgets fair play.

#### I. WORSHIP TRAINING PERIOD

As in Lesson XVI.

#### II. CLASS PERIOD

Recall the rule of fair play that David and his men practiced, as given in the preceding lesson. Call for any instances of fair play noted since the last session of the class. David's rule worked in his place; where have pupils found their fair play rules work well? School and home are sure to be included in the answers, and the teacher may proceed by asking the class to picture in their minds a home in which fair play was not observed. What are some of the times when it is easy to forget fair play at home? With whom does one play fair in the home? The Bible has one story of a boy who did not learn fair play in his conduct toward his brother, and it tells what happened because he did not. Turn then to the texts and have the story read as usual. Let pupils discuss the situation, and decide as to whom Jacob did not play fair; certainly not to his brother, whom he cheated; nor his father, to whom he lied. What about his mother? what about himself? Let children

trace some of the consequences—the long absence from home, the fear when he returned, a hatred from Esau that never was quite set aside, and such other points as the Juniors can recall or understand if given.

Let pupils write in notebooks or list on board times and ways in which each can show fairness in dealings at home. Recall the lesson on promises; suggest that, with this in mind, each may be ready to promise himself to be fair in certain situations within the home, in the future. These promises may be written out, addressed to oneself, and sealed in an envelope on which is drawn some device that will suggest steadfastness and dependability, if this seems fitted to the group.

Let pupils look up the suggested additional stories, and report on them at the next session.

Finish the lesson by reading and learning the memory verse.

### III. BUSINESS PERIOD

As outlined in Lesson XVI.

### IV. WORKSHOP HOUR

See Lesson XVI for suggestions.

### V. RECREATION PERIOD

#### Suggested games:

*Still Pond*, Elliott and Forbush, page 135.

*The Neighbor for Me*, Elliott and Forbush, page 149.

*Red Rover*, Elliott and Forbush, page 221.

### VI AND VII. INTRODUCTORY AND WORSHIP SERVICE

#### 1. *Prelude and Call to Worship:*

*Leader:* Oh sing unto Jehovah a new song.

*School:* Sing unto Jehovah, all the earth;

*Leader:* Sing unto Jehovah, bless his name;

*School:* Show forth his salvation from day to day.

(Psalm 96. 1, 2.)

2. *Hymn:* No. 220, "God Send Us Men Whose Aim 'Twill Be," first two stanzas.

3. *Prayer* by leader or pupil.

4. *Offering and Offering Song.*

5. *Leader's Story:* "Fair Play and Promise-keeping"—the story of the Reubenites, the Gadites, and the half tribe of Manasseh.

*Note to Leader:* Like the story of David and his men at



Ziklag, this tale has connotations which are not desirable for Juniors. At the same time, the keeping of a promise and the fulfilling of a hard task under strain instead of the easy acceptance of comfort and safety are matters which may well be brought to the attention of boys and girls. Without wresting the truth of the story, the chief emphasis may be placed on these points, and the less desirable factors passed over more lightly.

The long journey across the wilderness from the land of Egypt was nearly at an end. The people of Israel were soon to enter the promised land of Canaan which God was giving them. They were about to pass over the river Jordan and conquer their enemies.

As the march passed through the land of Gilead, with its lovely rolling hills, its green grassy slopes, and its many streams, the men of the tribes of Reuben and Gad and of the half tribe of Manasseh began to wonder if any land in Canaan could be better than this country.

"See what a good land this is for cattle-raising," they said. "Look at the abundant grass and the full streams. Surely, we will find none better in Canaan. Let us ask Moses to give us our share on this side the river, since it so well suits our needs."

So they came to Moses and his helpers with their request. "If we have found favor in your sight," said they, "give us our share of land on this side of the Jordan; for we have many flocks and herds, and this land is fine for cattle-raising."

At first Moses was troubled by the plan. Perhaps he was afraid these men were selfish and looking for an easy way to find homes. He replied to them: "Shall your brothers cross the river without you, and fight for the land while you sit here in peace and comfort? God has told them to undertake a hard thing; are you trying to discourage them? Do you not remember how God punished the people for listening to the ten spies who were afraid? Will you bring the people again to disobey God?"

Then the men of Reuben and Gad and Manasseh answered: "We do not mean to disobey God. We will not leave to our brothers the hard task of fighting for the land. But we do wish to have this Gilead for our own. If you will give us our share here, and let us stay long enough to build safe folds for our flocks and safe dwellings for our families, every man of us who is old enough to fight will go over the river Jordan before the rest of the people. We will stay and fight until the last enemy is driven out. We will not come back until every man of our brothers has gained his share of the land of Canaan."

This seemed to Moses to be fair, and he answered: "If you will truly do this, if you will help your brothers drive out of the land all the enemies of Jehovah, you will be doing that which is right, and Jehovah will bless you. You may then come back to Gilead to live in peace. If you do not keep this promise, you will sin against God and against your brothers, and be sure your sin will find you out. Go now, build your folds for flocks and your dwellings for families: and when we are ready to cross into Canaan, remember the promise you have made to stand by to help."

So the Reubenites, the Gadites, and the half tribe of Manasseh went away, and busy days they must have had, as they made ready to leave their families and their herds.

At last came the day when the people stood in order, waiting the word of command to cross the river into Canaan. The Reubenites and the Gadites had not forgotten their promise. In the very front of the line were forty thousand armed warriors, "men of valor," with their weapons, ready to lead the way across. Already in Gilead they had conquered two powerful kings, Og and Sihon. As their brothers looked at them, they thought of this, and they felt strong and courageous too. So they went over the river with bravery.

All through the days of fighting that followed, the Reubenites, the Gadites, and the half tribe of Manasseh kept their places. They were often in danger. They had many hard tasks. But they stood by their brothers from day to day and from week to week. Little by little, the land was won and the enemies were driven out. "The children of Israel possessed the land and dwelt therein." God was keeping his promise to them. At last they could say: "Not a good thing that Jehovah promised us has failed. It has all come to pass."

Then Joshua—now the leader in place of Moses, who had died—called these loyal brothers before him and said:

"You have kept the promise you made to Moses and to your brothers. You have been obedient to all the commands I have given you. You have obeyed Jehovah's voice. Jehovah has kept his promise to the people; he has given them the land for their own. You are free now to go back to your homes on the other side of the Jordan. Get you to your own land, and your own tents, to your wives and your children."

What shouts of joy must have gone up as these warriors prepared to return to their families in peace and with honor. Joshua gave them his blessing. He also gave them much of the rich spoil. "Go back to your homes," he said, "with riches. Take much of the fine clothing, the cattle, the silver and the

gold, the brass and the iron. When you reach home divide the goods with those who remained at home."

So the Reubenites, the Gadites, and the half tribe of Manasseh went home with rejoicing. Do you suppose the best part of their joy came from knowing that in hard and difficult times they had kept their promise and stood by their brothers?

6. *Hymn*: No. 220, last two stanzas.

7. *Dismissal*.

## LESSON XIX

### FINDINGS AND KEEPINGS

**Aim:** To cultivate in pupils a sense of honor in so-called small matters of daily living.

#### I. WORSHIP TRAINING PERIOD

As suggested for lesson XVI.

#### II. CLASS PERIOD

A common temptation that has come to most children is the keeping of anything found, not, probably, from any wish to be dishonest, but from a feeling that the finder is entitled to keep the article by virtue of having found it. Possibly the feeling of "getting something for nothing" also plays a part. In many cases it will be possible to start the discussion from an actual life situation that has been met in the group. If so, make use of it as skillfully as may be. The idea of fair play may also be recalled and used; how does one play fair to the person who has lost the article? Let pupils put themselves in the place of the loser, and say what they would like to have done. Call for a repetition of the Golden Rule, and ask children to apply it to found articles.

Turn then to the text, and have the story read, telling the children that it is a true story. Discuss the old saying, by which people sometimes justify keeping a thing found. Is this a good rule to follow? After discussion, let the reason for rejecting it be written in the text. Have pupils answer the second question, after telling what may be done properly with things found in various places; probably many children are too inexperienced to know just what to do with an article found in a street car or a department store. Discuss what Rob might have done with the pay envelope he found, and have these suggestions

compared with and added to those of the text; then let pupils check all those which they think would have been right ways.

The ending of the story is as follows:

Rob's mother, as may be gathered, was a poor woman, and needed the money badly. Perhaps because this was the case, she knew how much the owner might be needing it also. After talking it over, and making Rob feel that the way she proposed was the right and honest one, they advertised the find in the paper most commonly read by the workmen of the city. There was not the slightest clue on the envelope, as the name was so smeared as to be unreadable.

No one ever claimed the envelope, and when time had gone by so that it was evident that no one would claim it, Rob agreed that the money could most wisely be used to pay the rent, and this was done. Let children pass judgment on the action of Rob and his mother, and write the answers in their books.

It will probably be of much interest to the children to know that this problem of what to do with found things is an old one, so old that Moses wrote a rule about it in the laws he gave to the children of Israel. Let them find the verses, read and discuss them and write their reactions in their texts.

If time allows, read the story of "Nauhaught the Deacon," and let children give their opinion of a simple Indian in great need who did what was right with the money he found. Call for a reading of the memory verse, and let them apply it to Nauhaught. Link up with the lesson on touchstones, and have this touchstone named.

The lines from "The Biglow Papers" contain a word or two not likely to be found in children's vocabularies, but the sound sense in the words, and the fact that they are easy to fill with meaning and also easy to learn should be considered. Have them written on the board and read several times during the week, and almost without effort they will have been committed to memory.

Suggest that there are other "small acts" that are closely akin to keeping what one finds; such acts as taking fruit or candy in a store, picking the flowers in a public park, misusing or abusing other public property in the library, schoolroom, or museum, are petty dishonesties that are or may be the beginnings of much careless thinking and acting; they are touchstones quite as truly as many deeds often wrongly considered of greater importance. Let pupils suggest acts of this sort, and tell why it is well to fix a principle that will keep one from performing them.

Close the study period with a brief prayer that each one

may be on the constant watch over self for the small deeds that spoil the building of a perfect structure of life that shall stand firm and secure on the to-morrow.

### III. BUSINESS PERIOD

As outlined in Lesson XVI.

### IV. WORKSHOP HOUR

See Lesson XVI.

### V. RECREATION PERIOD

Select from Hall, *Children at Play in Many Lands*, or *Headland*, *Chinese Boy and Girl*, any game that seems attractive, and teach pupils to play it, thinking of the "neighbors around the world" who enjoy it too.

### VI AND VII. INTRODUCTORY AND WORSHIP SERVICE

#### 1. *Prelude, and Call to Worship* (in unison):

Serve Jehovah with gladness:

Come before his presence with singing.

Enter into his gates with thanksgiving,

And into his courts with praise:

Give thanks unto him, and bless his name.

For Jehovah is good; his loving kindness *endureth* forever,

And his faithfulness unto all generations.

(Psalm 100. 2, 4, 5).

#### 2. *Leader*: The Lord is in his holy temple.

*School* (Chant response on page 7).

#### 3. *Scripture*: Psalm 24. 3-5; Psalm 15.

#### 4. *Hymn*: No. 220, first two stanzas.

#### 5. *Prayer* by pupil leader.

#### 6. *Offering and Offering Song*.

#### 7. *Hymn*: No. 220, third and fourth stanzas.

#### 8. *Dismissal*.

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## LESSON XX

### BEING A GOOD NEIGHBOR

**Aim:** To develop an appreciation for others and to confirm or initiate the habit of playing fair to neighbors.

#### I. WORSHIP TRAINING PERIOD

As usual.

## II. CLASS PERIOD

Recall the talks on fair play and get reports on observations or experiments in fair play, making such use of them as time permits and the situation indicates as needful. If fair play to or from neighbors is suggested, make the most of it, leading toward the lesson. When the discussion is well opened turn to the texts and begin the reading of the story. Let the pupils talk it over frankly and write their answers in the text. Move slowly, taking plenty of time for discussion and to help all to see the ideal way of treating neighbors, without making the ideal so lofty as to be impossible of attainment by the pupils. Tell as much of the life and work of the persons named in assignment 10 as time permits or interest suggests. Let pupils have the memory verse and test each of the persons named by it.

Probably all that is of value to the pupils has been given in the text concerning Louise and her playmates. The story was taken from an actual happening, and it may be of interest to the teacher to know the outcome, and to study certain solutions proposed by a class of adults. The solutions as offered are given herewith:

A girl of twelve and two boys, one of five and the other of nine, living next door to each other, had annoyed a third neighbor by accidentally tossing their ball on her lawn and among her flowers. She had reproved them a number of times, and when the fine Christmas handball went over the property line a few days ago, she was more vigorous than usual in her displeasure. The children resented it and held an indignation meeting, the result of which was the manufacture of a huge dunce cap, on which they wrote in large letters, "DUNCE. Mrs. \_\_\_\_\_ is a cranky old hen." The cap was placed on the neighbor's lawn, and the mothers of the children knew nothing about the whole matter till an indignant neighbor brought the cap to the door. How may the mothers handle the situation to derive the best from it for the growth in character of the children?

Says one student in reply:

There is need for a socializing process on both sides. I would strive to get the children to have an appreciation of the neighbor's effort in planting and caring for the flowers, and the value to the community of her pretty yard. I certainly would not tell them that she was altogether right in the way she spoke to them, for that will not be fair play. I would try to help them to see that their act was discourteous and brought nothing

but more wrath on the part of the neighbor. This is a good chance to teach self-control.

Next I would talk to the neighbor and get her attitude. If she is unwilling to meet the child half way and talk over the situation, to prepare for and decide on a future course of action, I would try to prepare her to favorably receive the children's apology.

If possible, I would get them together in order to have a better understanding. Let them come to a conclusion as to future action. More important for the children, help them to see that all through life they will meet similar situations, and that foolish and hasty reactions never make for peace and harmony.

A second suggestion:

I would first talk with the children and try to help them see all angles of the situation, such as:

The ball on the neighbor's lawn and her right to protect her own property;

The neighbor's wrong method;

The fact that two wrongs never make a right;

The impertinence shown to the neighbor and the strain on neighborly relations.

Then I would try to get the children to suggest possible courses of action. If they do not suggest an apology, I would suggest it myself, and would then urge the children to use special care in keeping the ball on their own lawns.

A third proposed solution:

1. Analyze the situation—

- a. What the children had actually done to offend neighbor in the first place. "Accidents will happen"—trouble to neighbor, but natural, and without deliberate intention to annoy.
- b. See point of view of neighbor, and that her annoyance was reasonable. See her point of view in rebuking the children, though she made a mistake in being cross and losing temper.
- c. Then children tried to "get even" with neighbor and caused antagonism.

2. Show the actual situation to the children, especially to the girl, as the oldest member of the group and the leader. Help them to analyze the situation and to think it over.

3. Show the possible outcomes—hatred, ill-will, growing apart, disregard of others, and the unsocial attitudes that might grow out of these. Show also that forgiveness, forbearance,

and understanding might lead to friendly relations, good neighbors, kindness, and friendship.

4. Let the children choose what seems to them the best course to follow, guiding and directing without imposing authority.

5. If possible, get the children to acknowledge their wrongdoing, confess it, meet the neighbor at least half way by an apology, and the expression of intention to have different relations in the future.

A fourth plan:

To the children:

The situation has possibilities for teaching, 1. Respect for private property; 2. Pride in the upkeep of grounds, both from the family and civic standpoint. The neighbor wishes her grounds to look nice, and this makes it pleasanter to live next to her. 3. A lesson in living together by healing the breach and showing they may learn to appreciate and like the neighbor. This result can be reached in completion only if the parents can secure the co-operation of the neighbor.

To the neighbor:

Help her to see that children are hard to train, that the parents are trying, and have succeeded in the past in building some worth-while attitudes in these children; that the children are young and able to see but one side of the situation; then get the neighbor to co-operate in using this situation to train the children in respect for property, in politeness, and in efforts to keep both her lawn and their own in fine condition.

During the days when the group were considering the situation, the mother of the little girl had submitted the problem to a group of Junior children, telling the story with such change of names that the pupils did not recognize one of their own number as the chief actor in the situation. The mother hopes that she did not "color" the presentation, but she was so disturbed over her daughter's action that she may have done so to a greater degree than she thought. Again, the surroundings in which the matter was presented—a week day church school—undoubtedly had its effect. At any rate, the children were greatly shocked at the reaction of the three playmates, and made this evident. In discussing the matter, only one child, a boy, suggested that there was any fault on the part of the adult neighbor. "She was unreasonable, too," he said, but no child took any notice of it.

After the mother returned to her home with the little girl, she recalled to the child the reaction of the group to the matter and asked what was to be done. "I suppose I must apologize,"



said the child. Accordingly she wrote on a scrap of paper the following note:

Mrs. \_\_\_\_\_

We are sorry that we hurt your flowers. We are going to change our bases so we won't hurt your flowers. We won't hit balls over there any more. We hope there won't be any more trouble.

Yours truly,

THE BASEBALL PLAYERS.

"Do you think you ought to sign it 'The Baseball Players'?" asked the mother. "You are doing it yourself; you have not talked it over with the boys, and you are the oldest of the group, the leader, you know." The child finally came to the decision to use her own name, and made preparations for copying the note. When her mother offered the choicest note paper for her use, she said there was "no use in wasting that good paper in this way," but did copy it carefully. Then her mother suggested that she carry the note and a small gift to the neighbor, and the child went with lagging feet across the lawn, and rang the bell. She was soon back, and at first did not tell what had happened, other than to ask, "What does thirty-odd mean?" Later she told that the neighbor said in her sixty-odd years she had never met such children!

The following day the mother, answering a ring of the door-bell, found the neighbor on the porch. She refused to enter the house, but left a small parcel saying it contained an explanatory note. This was the note:

I am returning the little case which I could not possibly accept. We are not looking for anything like that. Louise brought her letter of apology which was quite sufficient. I would like to say we are not in the habit of quarreling with our neighbors or their children, and in all my sixty-odd years this was our first experience, nor was I ever called an old crank nor an old hen. I thank you for your peace-offering, but only your good will is acceptable.

Sincerely,

MRS. \_\_\_\_\_.

It is evident that the boy who said the neighbor was unreasonable was right; and fair play to the children would take this into consideration if the children themselves saw it, but it would be of little help to them to give all these details which not only confuse the child situation but are likely to stir such warm emotion as to becloud their judgment.

### III. BUSINESS PERIOD

As suggested for Session 16.

## IV. WORKSHOP HOUR

As outlined in Lesson XVI. If desired the plan suggested in pupil's text may be carried out, and a concert, a serenade, a play, or a pageant, may be given at this time, using the workshop and recreation hours, and opening or closing with the worship service, unless it is preferable to hold this as usual, adjusting the hour to suit.

## V. RECREATION PERIOD

See above. If preferred, let pupils plan a series of relay races, using pebbles, peanuts, or potatoes. Permit initiative, but give suggestions to quicken interest, and to lead boys and girls to invent new games and races for their own amusement.

## VI AND VII. INTRODUCTORY AND WORSHIP SERVICE

1. *Prelude and Processional.*
2. *Hymn: No. 225.*
3. *Leader's Story: "Who Is My Neighbor?" (Luke 10. 30-37).*
4. *Prayer by pupil leader.*
5. *Hymn Prayer: No. 194.*
6. *Offering and offertory.*
7. *Dismissal.*

**Suggested hymns for week:**

- "God Send Us Men Whose Aim 'Twill Be," No. 220.  
 "Hail the Glorious Golden City," No. 225.  
 "Father, Hear the Prayer We Offer," No. 194.  
 "There's Not a Bird With Lonely Nest," No. 60.

**Pictures suggested for study:**

- "The Lost Sheep," Soord.  
 "Baby's First Steps," Millet.  
 "Avenue of Trees," Hobbema.  
 "Spring," Corot.

The suggestions given in pupil's text show how these pictures may be used. Any lovely picture of nature may be substituted for the Hobbema or the Corot, so long as the pupils are led to study their own locality for beauty and to discover and perhaps preserve it in the form of their own photos, taken with camera or sketched where this is possible.

## LESSON XXI

## UNKNOWN NEIGHBORS

**Aim:** To initiate or confirm the habit of extending co-operation and consideration beyond the immediate circle of the child's home and community.

## I. WORKSHOP OR RESEARCH HOUR

1. Enlist the co-operation of the public authorities—park caretakers or street commissioners—and let pupils discover needs and remedies for any existing situation with which they are able to cope. To plant shrubs, collect the papers carelessly scattered in a public park, build drinking fountains for birds and small animals, erect seats at waiting places, or provide containers at proper places on school ground or street for refuse, is doing more for boys and girls than providing an outlet for energy. It is giving each of them a sense of ownership in public property, a knowledge of the effort required to keep this in order, and a feeling of responsibility for doing each one his own share in the upkeep.

2. In situations where the suggestions in paragraph 1 cannot be carried out, or where other needs are more pressing, the same spirit of helping and co-operation may be secured through efforts for the church school. Bulletin boards, baskets for flowers, collection trays, curtains, cushion tops or table runners for clubrooms, coat hangers and racks for wraps, are a few of the many things that may be made. Painting and repairing of the furniture and books that belong to the church or the school may constitute service that will be of great value.

3. Toys, games, scrapbooks, sewing bags and school bags, to be sent to mission schools or to the children in foreign lands, as suggested in the pupil's text, is another form of activity that may be undertaken for the final week of the school.

4. Looking forward to the closing session, pupils may engage in the lettering of signs and descriptive cards to be used in the exhibit of work; the making of costumes for a closing pageant or play, or whatever may be needed to perfect the plans for the graduation session.

5. The leader may prefer to prepare for the lesson on the church by making this period a research period, and taking the pupils to the church, explaining its different parts, the use and significance of each, letting pupils study memorial windows, if there are such, and telling them such bits of the church history

as are most suited to the group. This helps the child to build a background of appreciation and understanding of his church which has a significance much deeper and richer than most adults commonly suppose.

## II. WORSHIP TRAINING HOUR

The leader should strive to use these last four or five periods so as to conserve and crystallize the gains of the entire session. It may be well to choose, by vote of the school or by appointment, a committee to plan the worship service for the commencement; this may be done, if desired, in conjunction with the committees planning the daily service, to make sure that at least one number to be used in the final service is contained in each day's program, so that all pupils may be reasonably familiar with its contents.

## III. CLASS HOUR

If the neighborhood study has been carried on during the Research Period, begin this hour by recalling what was discovered and let pupils plan what is possible or best to do in the matter. Turn to the text for suggestions as to what should be done, or to find what others have done in similar situations. After some decisions have been made let the reading of the lesson—from the paragraph beginning, "Do you agree," etc., page 109<sup>1</sup>, go on, leading the thought of the class to the point of caring for God's creation not only that others too may enjoy it but from a sense of reverence for the Creator.

Close the lesson with the practical note of the best ways and means of carrying out the fair play to the unknown neighbors, and make sure that pupils are not only stirred to action but have an opportunity for working out their impulse in a definite and serviceable fashion.

If the research of the leader and pupils has not been carried out before the study period, the lesson may be introduced by a brief recalling of the story of good neighbors and the ways thought out for playing fair by them. Then the lesson for the day may be taken up in the text, pupils reading it aloud section by section, and stopping to discuss it. As given, the lesson is rather an outline for discussion than a story, and should be so used.

When the lesson is finished let pupils look up the Bible stories to which reference is made. John 10. 14-17 may be read aloud or told in the pupil's own words, as teacher or class may sug-

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<sup>1</sup> Pupil's Text.

gest. The story from Acts may be assigned to a group of the proper size, and simply dramatized, as one way of telling it to the rest of the group.

Finally, let pupils recall different rules of life which they have discovered and learned during the five weeks; ask which one covers the teaching of this lesson; have the memory verse read and learned, if pupils do not already know it.

#### IV. BUSINESS PERIOD.

Go directly to the business period from the study period, and with texts in hand, let pupils read silently the assignments; call for discussion of them. If possible, have action taken, particularly on assignment 3. Committees may be appointed to prepare the pages for the scrapbooks, to collect pictures for them, to bind or re-cover books and magazines in fresh paper covers, to make boxes for pencils, ties, and handkerchiefs, to use the money contributed by the pupils for purchase of knives, ties, pencils, and other gifts to be sent to the unknown neighbors. Make sure that each pupil has some task assigned, so that no one is overlooked or feels that his contribution is valueless.

#### V AND VI. INTRODUCTORY AND WORSHIP SERVICE

##### 1. *Prelude and Call to Worship:*

*Leader:* Oh come, let us sing unto Jehovah;

*School:* Let us make a joyful noise to the rock of our salvation.

*Leader:* Let us make a joyful noise unto him with psalms.

*School:* For Jehovah is a great God (Psalm 95. 1, 2, 3a).

3. *Hymn:* "Fairest Lord Jesus," No. 122.

4. *Scripture:* Philipians 4. 8, 9; Colossians 3. 23-25.

5. *Prayer.*

5. 6. *Leader's Story:* Tell the life story of the bobolink, a bird much loved in the north, where the male is a gay songster and seed eater. When the birds fly south in the autumn, the bobolink changes his feathers, and with his new coat puts on new manners; he is known as the reed bird or the rice bird, and is so destructive that he is much disliked and is killed in great numbers on account of his depredations. The unknown neighbors whom children meet on vacations should be treated with the same consideration as are the known neighbors, and vacation manners, worn among those whom no one expects to meet again, should be at least as good as those worn daily and at home.

6. *Prayer by leader:* That we may show our love and rever-

ence for God our heavenly Father by caring for his works and preserving them, that others may read of him in flower and field, in tree and bird; that we may grow more thoughtful of others every day; that we may learn better to work with others in making and keeping God's world the beautiful place he meant it to be.

7. *Offering and Offering Song.*

8. *Dismissal.*

## VII. RECREATION HOUR

### Suggested games:

*Hunt the Fox, La Porte, page 96.*

*Mat Tag, La Porte, page 96.*

*Dodge Ball, La Porte, page 95.*

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## LESSON XXII

### OUR FATHER'S HOUSE

**Aim:** To initiate or confirm the habit of reverent behavior in the house of God.

#### I. RESEARCH HOUR

If opportunity has been given before the opening of this hour for pupils to make a study of their own church edifice, as suggested on page 110, such study may be continued if this seems profitable, or opportunity may offer to study the people who help in building a church by going with the class to a church in process of erection, and noting first hand the different kinds of skill and labor that go into its making.

In many locations it will be quite feasible to arrange for a study trip to places of worship that have been erected by men of different faiths, but for the one purpose—worship of God. To conduct children into a Protestant church, a Catholic cathedral, and a Jewish synagogue, and to help them to see the common motive that led to the erection of each temple, no matter by what name it is called, is to lay the beginning of a tolerance and understanding that is fundamentally Christian. Sufficient preparation for such a trip should be made so that no pupil will be merely curious about the facts observed. It will be quite possible to set for the department an ideal of respectful inquiry that will produce the effect desired. It will, of course, be well to arrange such a trip with the co-operation of the leader at the points to be visited, who may perhaps conduct the pilgrimage through the church and help materially in giving the pupils the right attitudes of reverence.

A third possibility lies in a visit to some church or chapel within reach of the visiting school, preferably a place of worship of great beauty or other unusual interest. The worship service may be moved from its place as (VI) in this week's program, and combined with the research hour, the service being conducted in the church which is visited. The high light of one school during a recent season was the trip to a memorial chapel rich in art treasures that had been selected in memory of two Juniors who had been removed to the heavenly home. After the lovely pictures had been enjoyed, the pupils went into the chapel and conducted their service of worship with a marked depth of feeling and reverence that carried over into their later sessions in a gratifying manner.

## II. WORSHIP TRAINING HOUR

As usual.

## III. CLASS HOUR

Talk over the visit made to different places of worship. Let children bring (or provide for them where they cannot supply themselves) pictures of other places of worship. Let pupils suggest other types of places of worship of which they may have heard or read. Mosque, synagogue, tent-church, chapel, all had one point in common; help children to formulate this—each was used as a meeting place with God.

Turn to texts and have the reading of the lesson begun, stopping frequently to have the text questions answered, to permit pupils to ask or answer questions, to give time for the references to be found and read from the Bible, and for the lists of building helpers to be made. Before the pupils begin to write the rules for their behavior in church, let them suggest ways of behaving in church which will help them to be happiest there. Recall the lessons on co-operation and fair play, and let pupils see that good behavior in church has something of each of these as a foundation, as well as of the deeper phase of reverence and love to God.

To an adult the memory verse is simple and straightforward, but there is need for caution in giving it to Juniors to be sure that no strange and warped connotation grows into it. Explain in terms to-day which pupils can understand, the meaning of "keep thy foot," "nigh," and "sacrifice of fools." When the full meaning is made clear, and not till then, have pupils read the verse in unison. Suggest that this was the rule laid down by a wise man many years ago for behavior in church; ask if it is still a good rule to follow. If children decide in the affirm-

ative, let them learn the words. Or they may learn any other selection which they may choose.

#### IV. BUSINESS PERIOD

Out of the assignment may grow a portion of the business for the day. For illustration, a committee may be chosen to wait upon the janitor for directions as to chairs to be painted or walls to be cleaned. A church secretary may direct them to the books to be mended. Other committees may prepare the materials to be used. One group of children, perhaps the youngest, may be chosen to turn the pages looking for torn places to be mended; these may be marked by the insertion of a bit of paper, while a second committee uses the mending tissue, a third pastes in loose leaves, a fourth mends binding, and so on. Such division of labor makes the work go more rapidly, and pupils will be interested in following it when they learn that in most big factories a similar plan is followed. A part of the business period may be used by committees in getting such work ready for the work period for the following session.

Announcements and plans for the commencement may also have a place in this hour.

#### V AND VI. INTRODUCTORY AND WORSHIP

##### 1. *Prelude and Call to Worship:*

*Leader:* It is a good thing to give thanks unto Jehovah;

*School:* And to sing praises unto thy name, O Most High;

*Leader:* To show forth thy loving kindness in the morning,

*School:* And thy faithfulness every night (Psalm 92. 1, 2).

##### 2. *Hymn:* "Summer Suns Are Glowing," No. 52.

##### 3. *Scripture Reading:* Psalm 122.

##### 4. *Prayer.*

##### 5. *Offering and Offering Prayer.*

##### 6. *Dismissal.*

#### VII. RECREATION HOUR

##### Suggested games:

*Paper Race, La Porte, page 97.*

*Chips, La Porte, page 94.*

*Hold Tag, Elliott and Forbush, page 60.*



## LESSON XXIII

## HIDDEN TREASURE

**Aim:** To add to the pupil's knowledge of the way in which the Bible came to us, and to deepen his reverence and respect for it as one means by which God reveals himself to his children.

## I. RESEARCH HOUR

1. Continue the work as suggested in Lesson XXI.
2. Carry out the project initiated in Lesson XXII.
3. Spend the hour in a public library with a children's librarian. This should be done only by prearrangement with the librarian, and only when the outcome is reasonably sure to be that which is desired. The children may learn a little about the different types of books—poetry, history, law, and so on—so as to be ready to find these in the Bible when they come to the study hour. In addition they may be given stories of Caedmon, Bede, Tyndale, and others, to read; they may study the processes of printing and binding, as these are described and pictured in large encyclopædias; they may look at pictures of tablets and ancient inscriptions; in some cases they may look at the actual tablets themselves. From such research they will come to the study hour ready and eager for the lesson of the day.

## II. WORSHIP TRAINING HOUR

As usual. If the final session of the school is combined with the commencement, the worship service which is planned at this hour must have the final form worked out ready for study on the following day. If commencement is a separate program, a special committee for the worship service should be appointed to prepare it, and it may be studied at the worship training hour of the twenty-fifth session.

## III. CLASS HOUR

The leader who has carried out the research hour as suggested under 3, above, will turn at once to the text, using Lesson XXIII, as far as the story of the finding of the law in the Temple chest, as an outline for discussion and questions. Then let this story be read by two or three pupils, each taking several paragraphs. If so desired, an illustration of the old "book" may have been prepared by one of the pupils, using a bit of vellum or parchment, or employing a piece of brown

wrapping paper with thongs cut from a scrap of leather to represent the roll and its fastenings.

Call upon pupils to find the Jeremiah story, to read it silently, and then call for one or more pupils to tell it. Other stories of those who helped to make the Bible may be told, and the children may be allowed to name that one which each likes best.

By providing opportunity for children to ascertain the facts concerning the work of the Bible Society, pupils may be led to see that people are still helping to make the Bible available to those who otherwise could never have it, by translating it into foreign tongues, sometimes even building up an alphabet and a printed language before such translation is possible.

Build up the facts of the lesson so that pupils discover how many human agencies have been used in recording, preserving, and transmitting the records of God's ways with his people so that the children are left with a new sense of the value of the Bible. Let them look for references as to Jesus' love for and use of the Bible. Then have them turn to Psalm 119 and read different passages to get an old teacher's feeling for "the law" and "the testimonies." Explain what is meant by these terms, and ask the class to consider why this writer and others like him so loved "the law." Turn then to the last paragraph of the lesson, have it read aloud, and thoughtfully talked over. Let pupils next choose a verse to learn; and then carry out assignments 1 and 2. Assignment 3 may be worked out in workshop period of the next day.

#### IV. BUSINESS PERIOD

Carry forward any project not yet finished. Complete any plans for the closing day. Announcements, and other business as may be needed.

#### V AND VI. INTRODUCTORY AND WORSHIP

##### 1. *Prelude and Call to Worship:*

*Leader:* Teach me, O Jehovah, the way of thy statutes;

*School:* And I shall keep it unto the end.

*Leader:* Give me understanding, and I shall keep thy law;

*School:* Yea, I shall observe it with my whole heart.

(Psalm 119. 33, 34.)

##### 2. *Hymn:* "The beautiful bright sunshine," No. 41.

3. *Prayer*, by pupil leader; praise and thanksgiving for God's love and care; for his book that tells his will; petition for help in keeping his commandments and walking in his way.

4. *Scripture*: Let pupils repeat the verses each has learned from Psalm 119.

5. *Leader's Story*: The Indians who traveled two thousand miles for a Bible; or, the story of giving the Bible to the Cree Indians.

6. *Offering and Offering Song*, page 33.

7. *Dismissal*.

## VII. RECREATION PERIOD

Let children choose any of the games learned during the school term which are best liked and play them at this hour.

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## LESSON XXIV

### THE PERFECT PATTERN

**Aim:** To lead pupils to choose, as a culmination of their study together, Jesus as the perfect life pattern.

#### I. WORKSHOP HOUR

Complete any projects under way, paying special attention to testing them by the pattern that was used. It may prove highly profitable for pupils to judge their own or their comrades' work, as to perfection, technique, and the spirit in which it was done. Commendation from the leader for skill, persistence, patience, helpfulness, and unselfishness may perhaps be given at this time. If children can leave the work of the period feeling, as one child expressed it, that they "have learned a good deal more than how to make some pretty things," the leader may rest content with the results of the workshop hour.

#### II. WORSHIP TRAINING HOUR

The usual preparation for the following day should go forward, and some time may be given to becoming familiar with the service for commencement.

#### III. CLASS HOUR

Coming to the study hour fresh from the evaluation of the more material side of the school's program, with its emphasis on the patterns and their importance, pupils will be ready to enter at once on the reading of the lesson. Let one pupil read the first paragraph, and call for observations which others have

made as to the use of blue prints or patterns. Most children have seen street layers, carpenters, plumbers, and other workmen using such helps. The use of the patterns given in paragraph 2 is also familiar. Have the third and fourth paragraphs read aloud, and let pupils turn to Psalm 15. Recall that this psalm was used in Lesson XIII and review it. Explain the unusual phrases in it, putting full meaning into "slandereth," "reprobate," and "reproach." It will be well to give enough of the change in commercial practices to make clear the law about putting money out at interest, or Juniors may be puzzled when they learn that it is not only not considered wrong, but thought to be a matter of good business to accept a legal rate of interest for money to-day. Connect "He that sweareth to his own hurt and changeth not," with the lesson on keeping promises, and be sure that pupils get the meaning of "sweareth" as used in the psalm, as making a solemn promise; many of the children who know the word at all know it only as a synonym for profanity or cursing.

When the study of the psalm is completed, let pupils decide what parts are wisely followed to-day, and have these copied in the notebooks in the exact words of the Bible, or in the pupil's own words, as may seem best. If the writing is too difficult or will take too long, the phrases may be underscored in the Bible itself. Teach children to do this daintily and neatly, and help them to feel that to so mark a Bible is, for many people, to make it easier to use and richer in value.

Turn next to the study of the Micah reference, and give this as full meaning as is possible for the children. "To do justly, to love mercy, and to walk humbly" are big concepts for Junior minds, and one must not expect them to get as rich a content as does an adult, but this is probably one of the easily learned forms into which fuller and fuller meaning may be poured as time goes on, and hence the teacher is justified in using it even though the child cannot fully grasp it in its entirety.

Do not spend so much time on these two "patterns" as to leave too little for a definite study of the Jesus pattern. Let pupils test the rules which they have discovered or worked out by the life of Jesus. Let them find instances where he showed or taught co-operation, dependability or fair play. Let them again see that in the Golden Rule he summed up all his teachings. Have them find verses, such as the Beatitudes, and many from the Sermon on the Mount, that give clear and direct rules for living. Let each child read and choose the one from these that is best liked or most needed, and allow plenty of time for the careful copying of this in the notebook.

## IV. BUSINESS PERIOD

Announcements and carrying forward of final plans.

## V AND VI. INTRODUCTORY AND WORSHIP

1. *Prelude and Call to Worship* as in Lesson XXI.
2. *Prayer*, ending with Lord's Prayer in unison.
3. *Hymn*: "Fairest Lord Jesus," No. 122.
4. *Scripture*: Three patterns—Psalm 15; Micah 6. 8; Matthew 5. 43, 48.
5. Prayer for will and strength to follow the best pattern of all in building our lives.
6. *Offering and Offering Song*, page 33.
7. *Dismissal*.

## VII. RECREATION PERIOD

**Suggested procedure:**

Let pupils name the game that has helped most in learning to play for the team or for others, and play this.

Call for the game that has helped in playing fair; the game that needs the most skill; the game that all like the best. Have these used.

## LESSON XXV

## COUNTING UP

*Note to Teacher:* This program is given on the assumption that the closing session of the school will take the form of a commencement, and be conducted at an hour other than that at which the school has regularly met. If it seems better to hold the final session at the regular hour, provision should be made for the final, review, or summing up lesson, perhaps by the omission of one lesson, or the combination of two, such as 20 and 21 or 22 and 23.

*Aim:* To help children, quietly and without too much stress of emotion, sum up the teachings of the course.

## I. IV, AND VII MAY BE COMBINED

Let pupils complete any unfinished work, though there should be little finishing left for this period. Most of the time should be spent in assembling the finished work for the exhibit, and in smoothing all details of the program to which parents and friends are invited. Whenever possible, this should be in the

evening, in order that fathers and mothers who are busy through the day may attend. Allow a sufficient time for the worship service and for a complete summing up of all the lessons as outlined in pupil's text. The rest of the morning may profitably be spent by pupils and leaders working together to make the rooms as clean and beautiful as circumstances will permit, and in perfecting any parts of the program that need more drill or attention.

### III. CLASS HOUR

Let pupils turn at once to the text, reading the opening sentences of Lesson XXV silently. Direct the children to read the different questions, think over each, and write the answers in the notebook. The leader may move about the room giving such help as may be needed, but pupils should be made to feel this lesson is in no sense an examination, or a general test. It is just what the title indicates, a counting up, and what each has gained may very well differ from what every other one has gained.

As a variation from writing, the leader may read from the text, after the first questions are answered, the opening words of the memory verses; let individual pupils respond; or call for unison replies.

Then let pupils write the key words of two or more verses in the blanks provided in the text. The leader may select the books at random, give the key words, and ask all the pupils who wrote those words, or who know the verses, to stand and repeat them together.

It may be interesting to note what verses are selected as favorites and how many pupils have chosen the same verse. The notebooks should have been kept carefully, and ought by the end of the session to have become a valued possession of each child. They may be included, with other products of the class activity, in the exhibit, but should be returned to each owner when the exhibit closes.

### V AND VI. WORSHIP HOUR

1. *Prelude and Call to Worship.*
2. *Flag Salutes* (see page 26).
3. Let pupils select the prayer from the notebooks which has been most liked, and have it read or recited in unison.
4. *Hymn:* No. 170.
5. *Scripture:* Matthew 5. 43-48.
6. *Hymn:* "Father in Heaven, Who Lovest All," No. 168.

7. *Closing Prayer* by leader.
8. *Dismissal*.

### COMMENCEMENT PROGRAM

The program for a commencement hour may be as elaborate or as simple as desired. There are many situations now in which pupils have been attending vacation schools for a series of seasons, and where this is true, it gives the work of the school added dignity and worth in the eyes of pupils and parents if suitable recognition is given and if pupils who have been three years in the Junior Department are awarded a certificate of promotion. Where this is not possible, it is worth while to prepare for all who have been regular and faithful in attendance and work a certificate showing achievement. These may be kept from year to year and help the teachers of a succeeding season, and such certificates often have much worth in the thought of the recipient.

The program for the evening, if commencement is held then, may well open with an informal hour, social in character, when the pupils' texts, the notebooks, and any articles made by the children, are displayed. Posters and health charts should have a prominent place. The pupils should feel their share of responsibility for making the activities of the school and the meaning of the work as displayed, understood by the visitors. This should be done simply and informally, and should be a part of the socializing process in which the school has been engaged during its five weeks' sessions.

The more formal part of the program should have been planned by pupils and leaders in co-operative work. Rarely should the numbers which make it up be new, elaborate, or greatly different from those that enter into the daily program. If a health play has been given; if the pupils have participated in a dramatization of some lesson or Bible story, this may be repeated for commencement. Memory work, many of the new hymns, the flag salutes, the music contest results, if this has been a feature of the school (see page 16), and one or more of the prayers composed and learned by the pupils, may be woven into a service of true worship which will be helpful to pupil and parent alike.

A common mistake of many leaders in preparing an evening program for a vacation school is to include too much and so make the program lengthy. It is better to select wisely, but rigidly, to have what is done done well, rather than attempt in a short sixty or seventy minutes to portray all that has been accomplished in five weeks.

**Hymns suggested for the fifth week:**

- "Fairest Lord Jesus," No. 122.  
 "Summer Suns Are Glowing," No. 52.  
 "The Beautiful Bright Sunshine," No. 41.

**Pictures suggested for special study:**

- "When I Consider the Work of Thy Hand," Taylor.  
 A good photograph of the Cathedral of Rheims.  
 "Autumn," Mauve.  
 "Spring," Mauve.  
 "Christ Before the Doctors," Hofmann.

For picture study suggestion, see pupil's text, assignments following the lesson. In using the Hofmann, it is probably better not to call the attention of the pupils to the mistakes which are so often pointed out—the comparatively modern chair, the bound book with metal clasps, etc. A critical knowledge of pictures is not the end sought here; let the children, rather, feel the reverence in the young Christ's attitude, his respectful attention to the doctors who are pointing out the treasures of the law to him, and his deep earnestness. The great message of the picture is not in its historical accuracy but in the stir of thought and emotion which it gives.

**LIST OF BOOKS IN WHICH STORIES MAY BE FOUND**

1. *Story of Sonny Sahib*, Mrs. Everard Cotes.
2. *Health Training in Schools*, Theresa Dansdill.
3. *William Crawford Gorgas*, by Gorgas and Hendricks.
4. *The Varmint*, Owen Johnson.
5. *Children at Play in Many Lands*, Katherine Stanley Hall.
6. *Chinese Boy and Girl*, Isaac Taylor Headland.
7. *Rules of the Game*, Floyd Lambertson.
8. *Livingstone the Pathfinder*, Basil Matthews.
9. *Heroes of To-day*, Mary B. Parkman.
10. *The Golden Windows*, Laura E. Richards.
11. *Habit Craft*, Henry Park Schaufler.
12. *Poetical Works*, Edward Rowland Sill.
13. *The Mayflower Program Book*, Perkins and Danielson.
14. International Graded Sunday School Lessons, Junior Grade, Fourth Year, Part IV, for story of "Two Thousand Miles for a Book," and "The Making of the Cree Alphabet."
15. "The Whittler of Cremona," in *Boyhood Stories of Famous Men*, Katherine Dunlap Cather.
16. *Tales of Golden Deeds*, Mildred O. Moody.



17. *Boys and Girls in Other Lands*, Mary T. Whitley.
18. *Our Wonderful World*, E. L. Howe.
19. *Followers of the Marked Trail*, Nannie Lee Frayser.
20. *The Bible in Graded Story* (four volumes), Edna Dean Baker (With Clara Belle Baker).
21. *Knights of Service*, Emerson O. Bradshaw.
22. *Stories for Every Holiday*, Carolyn S. Bailey.
23. *Red, Yellow and Black*, Sophia L. Fahs.
24. *Mr. Possum Visits the Zoo*, Frances J. Farnsworth.







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<p>Q-29 1/27 JUN 17 '29</p>	<p>Have reserve R.R.</p>
<p>JUL 3 '28</p>	<p>T.B. Holcomb 6073 Kenwood</p>
<p>JUL 3 '28 JUL 17 '28</p>	<p>Esther Label 5754 Aberdeen</p>
<p>NOV 6 '37 NOV 19 '37</p>	<p>F. Jordan C.S.S.</p>
<p>OCT 26 '48 OCT 27 '42</p>	<p>W. K. Renock 5770 582 15</p>
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